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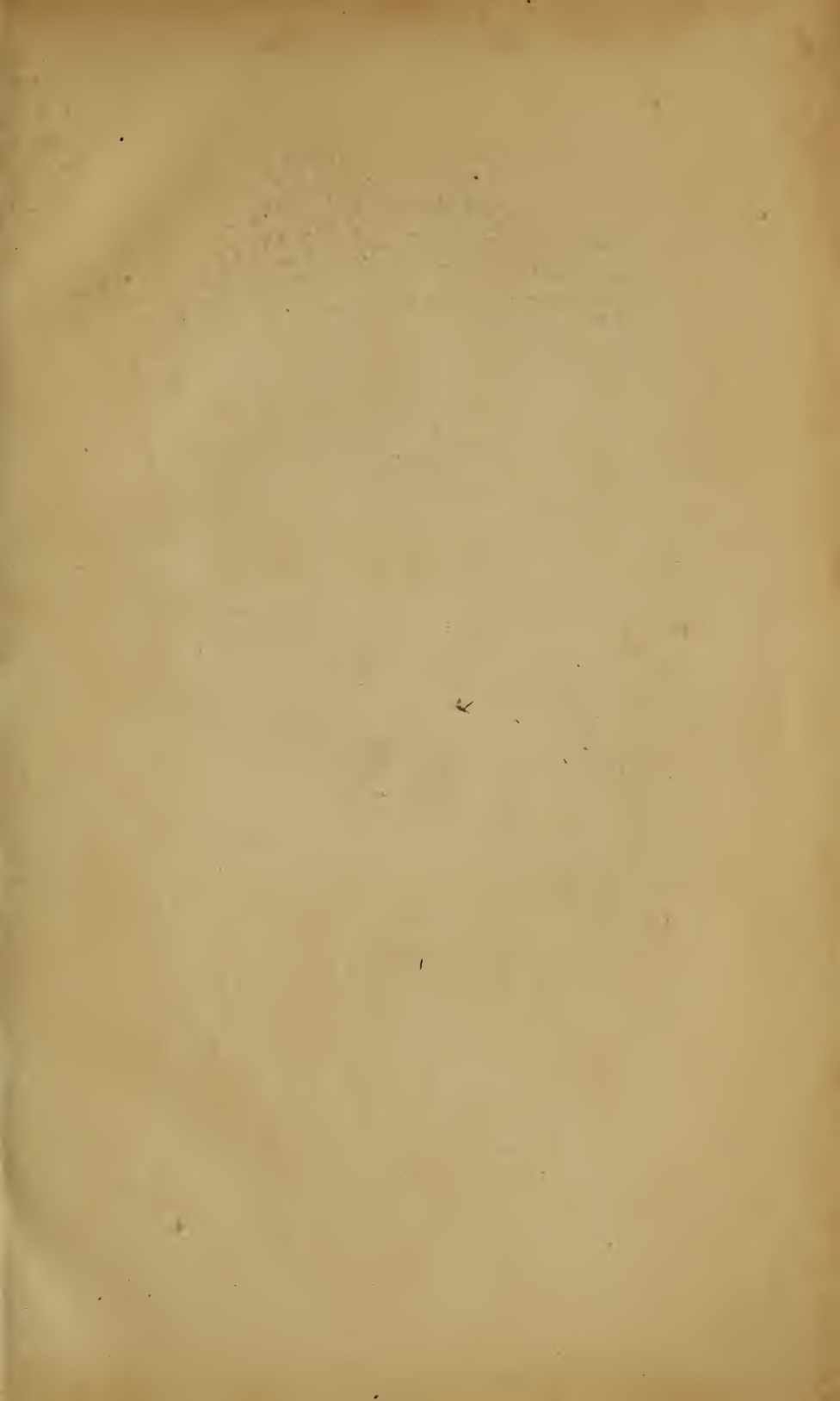
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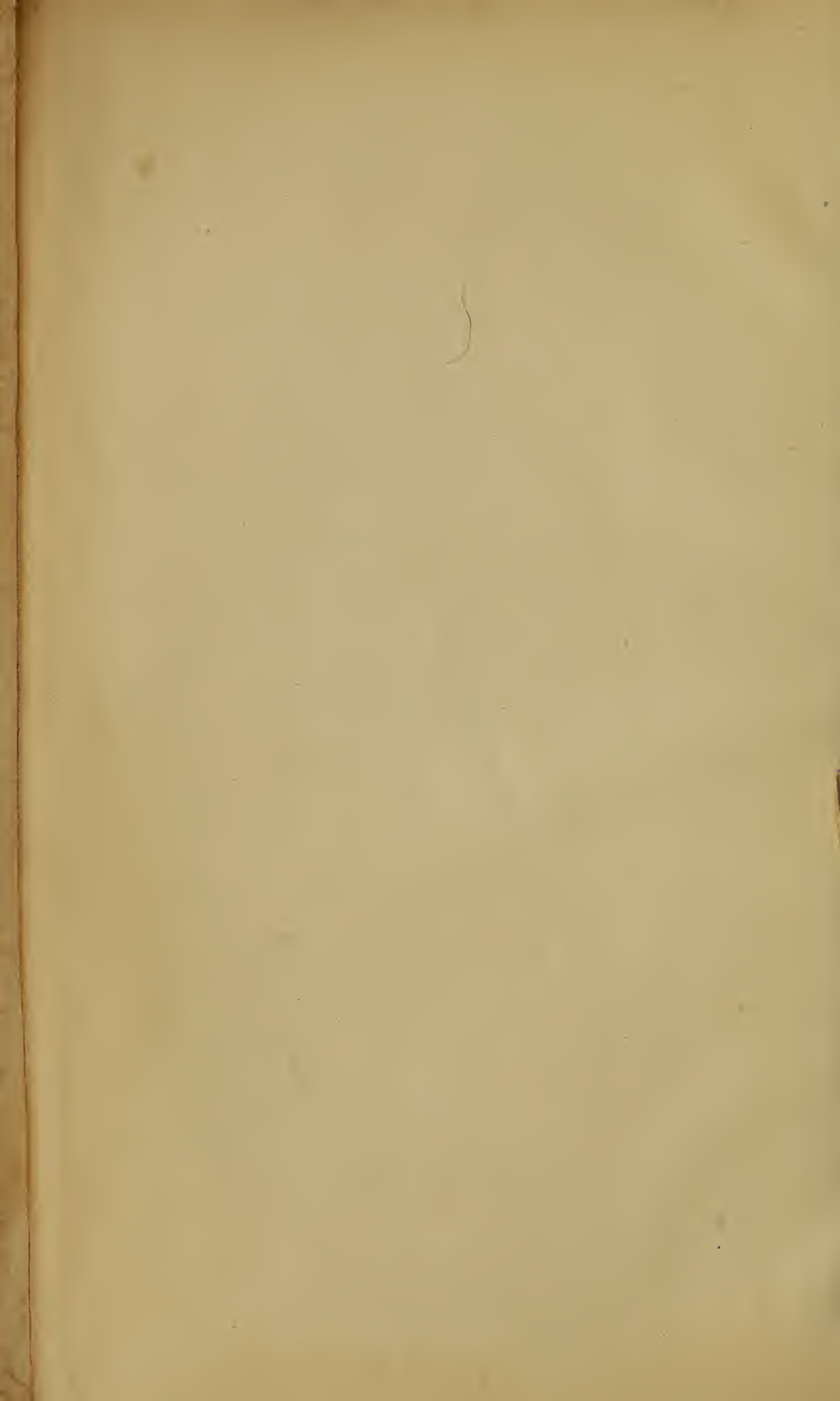
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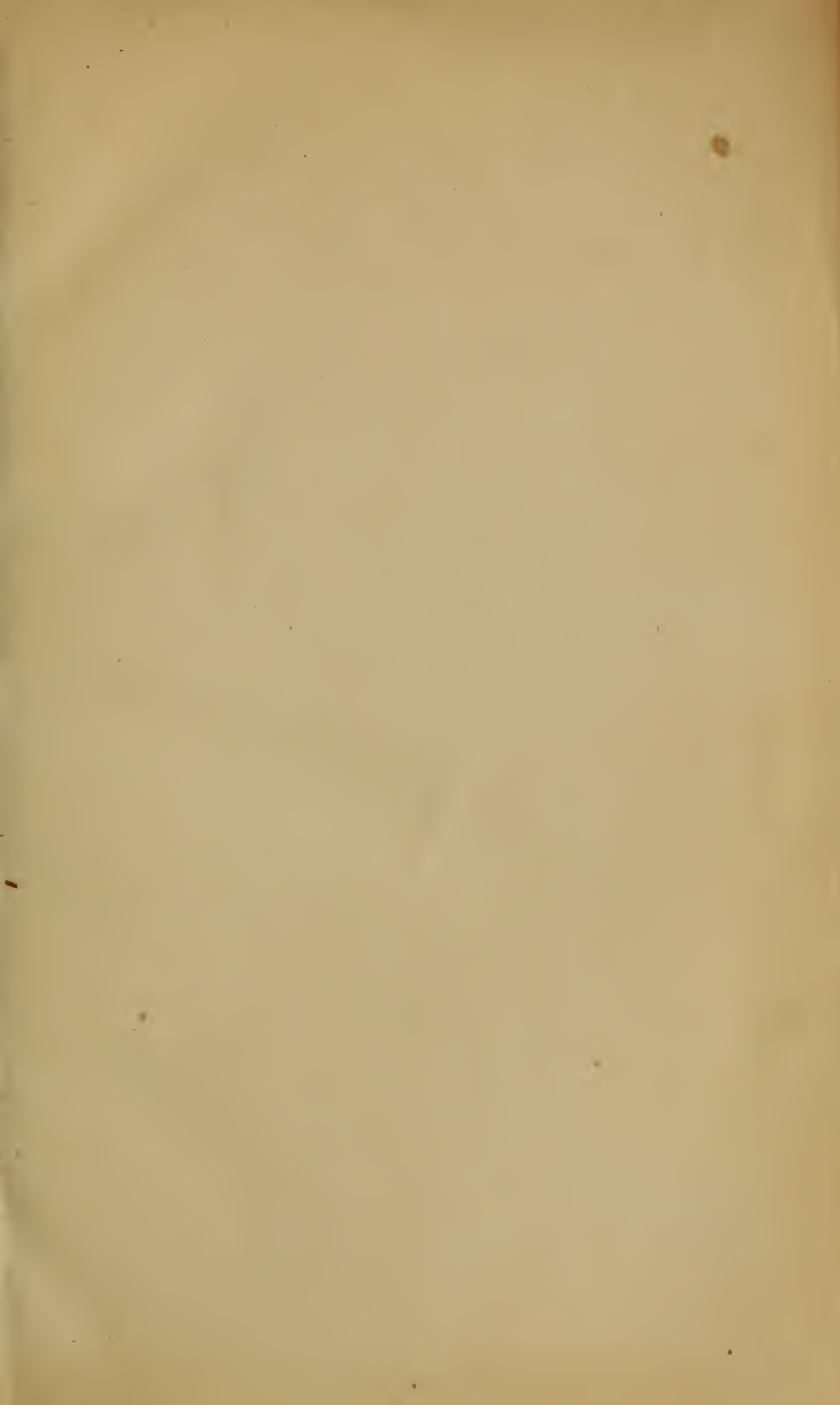
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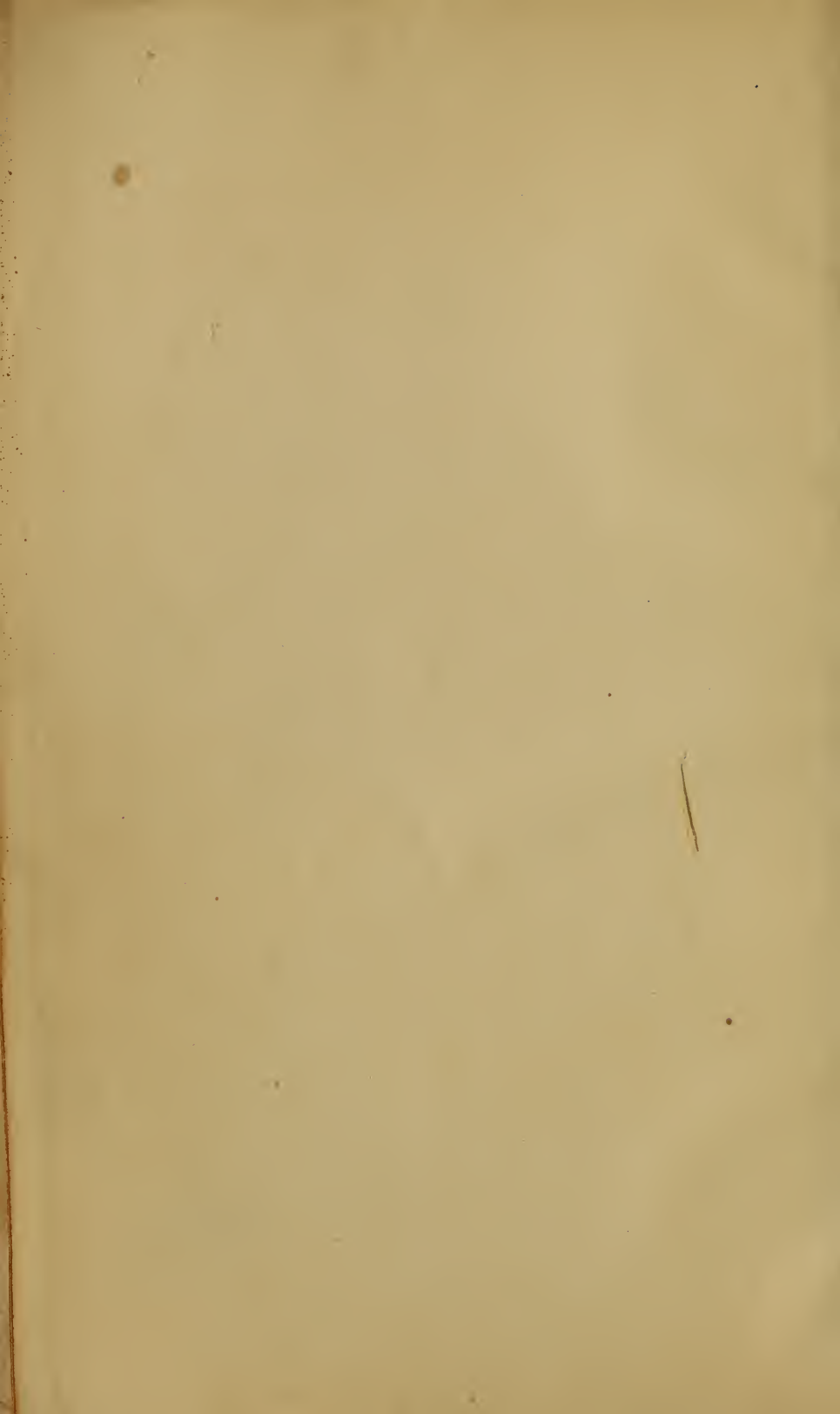
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## Origin of Evil.

*Let no man say....I am tempted of God....But every man is tempted when he is drawn away of his own lust and enticed.... When lust hath conceived, it bringeth forth Sin: and Sin, when it is finished, bringeth forth death.—*  
JAMES i. ; 13-15.



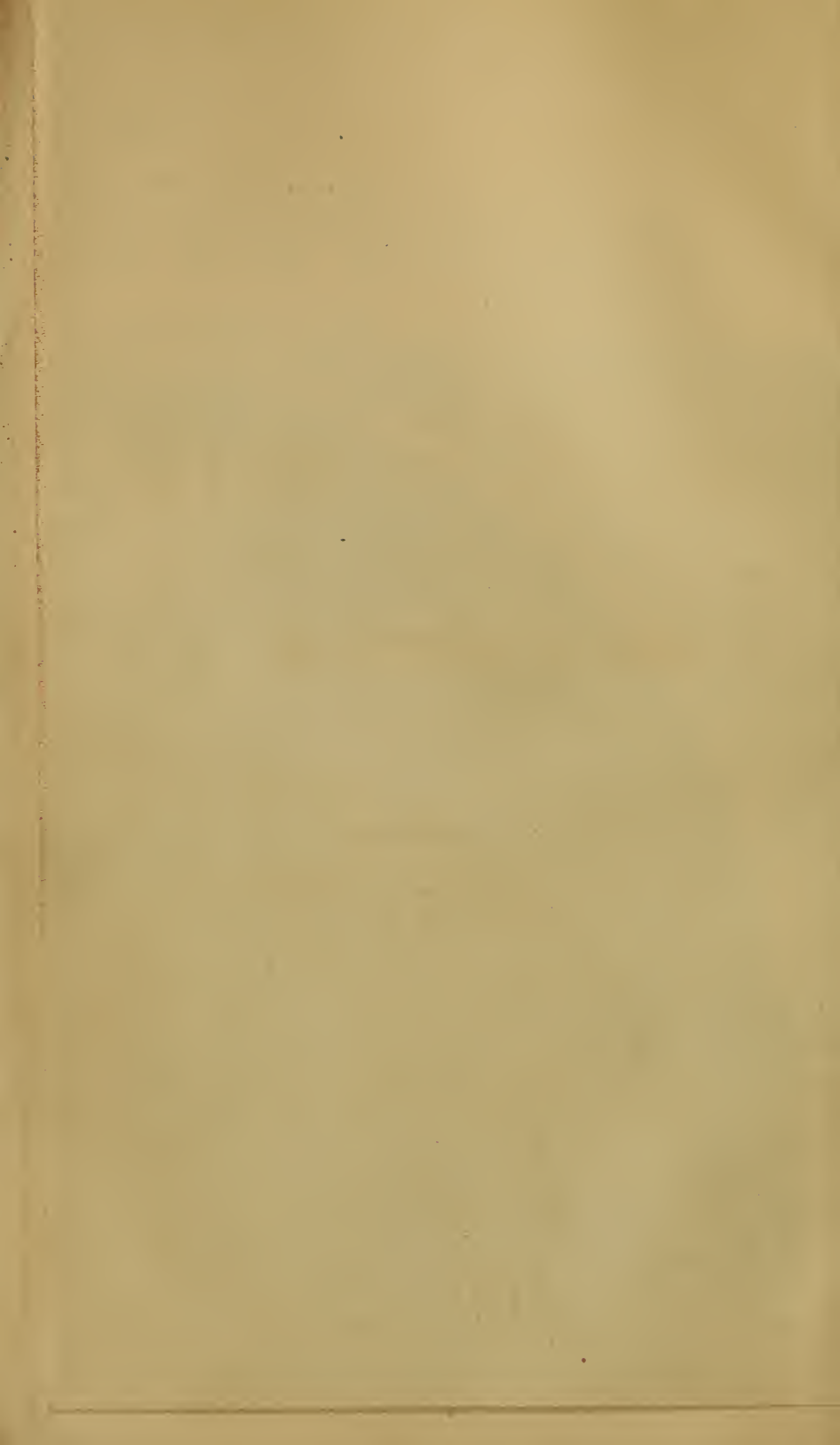
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*Michael, with the heavenly host, contends against Satan and his Angels, who are cast out into the earth.—REV. xii.; 7-9. The Serpent now beguiles Eve. Fallen Angels and their agents are seen tempting, deceiving and ruining mankind.*

## FALLEN ANGELS.

How art thou fallen from Heaven, O Lucifer, son of the morning!  
ISA. xiv.; 12. The spirit that now worketh in the Children of Disobedience. EPHESIANS ii.; 2.





✓  
DISCOVERY

5303

OF THE

# ORIGIN OF EVIL

AMONG THE CREATIONS OF GOD.

17  
BY THE AUTHOR OF

*"Essay on the Discovery of the Origin of the Devil"; New National Union Hymn  
"Sons of Columbia," Etc., Etc.*

I heard a voice (the voice of intuitive reason as the gift of God,) which said unto me,  
Write, even words of truth—go blow the Trumpet and let the Nations hear!

1871.

Abel R. Bacon, pt.  
Bridgport  
Conn.

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CONJOINTLY

THIS WORK IS RESPECTFULLY DEDICATED  
TO THE PROFESSORS AND STUDENTS OF THE THEOLOGICAL  
DEPARTMENT OF YALE COLLEGE,  
NEW HAVEN, CONN.,

AND ALSO

TO THE PROFESSORS AND STUDENTS OF THE  
THEOLOGICAL DEPARTMENT OF THE METHODIST SEMINARY,  
MIDDLETOWN, CONN.,  
AS KEEPERS OF THE SEALS OF MORAL AND RELIGIOUS  
FAITH OF THE PRESENT AGE,

BY THE AUTHOR.



## PRELUDE.

---

Of man's first disobedience, and the fruit  
Of that forbidden tree, whose mortal taste  
Brought death into the world, and all our woe,  
With loss of Eden. *John Milton.*

\* \* \* \*

How small a part of the terraqueous globe  
Is tenanted by man. The rest a waste  
Of rocks, of deserts, frozen seas and burning sands,  
Wild haunts of monsters, poisons, stings  
And death ; yet far more sad, the Earth  
Is a true map of Man. *Dr. Young.*

\* \* \* \*

Hold my right hand Almighty ! Me what is  
Substance teach, and shadow, what !

\* \* \* \*

Thou who of old the Prophets' eyes unsealed ;  
Who nightly saw in visions transed, the future  
Pass before him. *Pollock.*

\* \* \* \*

Say first, (for heaven hides nothing from thy view,  
Nor the deep tract of hell,) say first what cause  
Mov'd our grand parents, in that happy state  
Favour'd of Heaven so highly, to fall off  
From their Creator, and transgress his will.

*John Milton.*

\* \* \* \*

All truth is from the same eternal source divine.

*Cowper.*

“Seize on truth wherever found,  
On christian or on heathen ground ;  
Among your friends, among your foes,  
The plant’s divine where’er it grows.”

\* \* \* \*

By law the deep foundations of the Universe were laid.  
and truth in sum and substance is eternal law !

\* \* \* \*

All radical causation is to be sought in the everlasting laws of Nature and principles of truth. And Man’s well being consists in a reasonable recognition and cheerful obedience to these primal decrees.—*Humbolt.*

\* \* \* \*

Revelation and reason go hand in hand.—*Dr. Adam Clark.*

\* \* \* \*

He who would discharge reason from this its noblest province, is a friend in his heart to the antichristian maxim “ignorance is the mother of devotion.”—*Dr. Adam Clark.*

\* \* \* \*

We have gone too far when we have said such and such doctrines should not be subjected to rational investigation, being pure doctrines of pure revelation.—*Dr. Adam Clark.*

\* \* \* \*

Under the light of such testimony, he that will not reason is a bigot, he that dares not reason is a coward, he that can not reason is a fool, he that can and does reason is a man.—*Dr. Dodds.*

NOTE.—In the elucidation and promulgation of correct complete principles we have but one object, and that object is the moral and spiritual improvement of Man.

## INVOCATION.

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In view of the awful and yet sublime subject under consideration, in the language of the Poet we invoke the inspiration of the truthful muse—

That on the secret top  
Of Oreb, or Sinai, didst inspire.  
\* \* \* \*

Or if Sion hill  
Delight thee more, and Siloa's brook that flow'd  
Fast by the oracle of God ; I thence  
Invoke thy aid.  
\* \* \* \*

Above th' Aonian mount, while it pursues  
Things unattempted yet in prose or rhyme.  
\* \* \* \*

And chiefly thou, O spirit that dost prefer  
Before all temples th' upright heart and pure,  
Instruct me, for thou know'st: thou from the first  
Wast present, and, with mighty wings outspread,  
Dove-like sat'st brooding on the vast abyss,  
And mad'st it pregnant: what in me is dark,  
Illumine! what is low, raise and support!  
That to the height of this great argument  
I may assert eternal Providence,  
And justify the ways of God to men.

*Paradise Lost.*







## DISCOVERY OF THE ORIGIN OF EVIL AMONG THE CREATIONS OF GOD.

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### APHORISMS.

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Space, duration and infinite motive substance are essential to the unfolding of a finite Universe.

Independent of space there could be no place for anything.

Without location there could be no occupation, and consequently no being.

Independent of duration there would be nothing to endure.

Self creation is an impossibility. Motive substance to exist must therefore have existed forever, as no effect can be produced independent of cause.

All primary causation must be infinite and underived, as self creation is an impossibility.

Architecture presupposes an architect.

A primary architect to exist must needs be infinite and eternal.

Architecture presupposes the existence of intelligence, will and spirit.

As primary spirit cannot create itself it must needs be infinite and eternal and not derived.

Infinite Eternal Spiritual Being we call God, the designer of all created things.

Nature, as God's agent, unfolded the Universe.

Nature, in the hand of God, is the author of the composite world.

God is the author of Nature.

That the movements of the material Universe receive their power to act from Nature and not directly from God, is self-evident ; otherwise God would be an accomplice in the evil motive action of defective evil beings, and also of the evil motive destructive action of the elements.

The movements of the products of complete Nature are good and not evil, and are in harmony with God and His laws.

Complete Nature is not responsible for incomplete being, neither is God accountable, as evil originates from unavoidable concomitant action of unfinished works ; otherwise God could not create.

It is according to the everlasting laws of the Universe, that complete being produces complete action. It is also a law of the Universe, that incomplete being produces incomplete action.

Whereas no effects can exist without a cause, there can be no fault except from defect—from the fact that perfection cannot be perfect and defective at the same time. Perfection to produce imperfection is impossible. Imperfection therefore can exist among the works of God only in con-



tingent form, as unavoidable concomitants of the process of the formation of new created being.

Defects and faults which beget evil have an origin, which origin we propose to explain by truthful and concise arguments drawn from the Book of God, in Nature and Revelation.

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## ARGUMENT.

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At the commencement of our argument we will give a short though concise definition of evil, which, according to Dr. Webster, is that which is unjust, injurious.

The origin of evil has been a subject of speculation and conjecture in all ages of the world, and attributed to various causes.

Some heathen philosophers have considered evil as of infinite origin, hence one of their poets exclaimed :

Two urns by Joves' high throne  
Have ever stood ;  
The one the source of evil,  
One of good.  
From these, the cup  
Of mortal man  
He fills ;  
To these distributes good,  
To those distributes ills.

Some have attributed the origin of evil to the intentions and designs of the Infinite Jehovah, which cannot be, for Jehovah is infinitely pure and holy. That which is infinitely perfect cannot produce that which is defective from intention and design ; for perfection cannot put on imper-

fection, nor can it be the author of imperfection, Other-wise perfection is not perfect.

Some heathen attributed the origin of evil to Deities founded on fiction.

Milton attributed the origin of evil to angels who formerly were pure and holy. But how and upon what principles could pure and holy angels sin? The answer was, pure and holy angels aspired to be as gods. But how came pure and holy angels to aspire to be as gods? The answer was, from inordinate self love and pride. But how came pure and holy angels to be possessed of inordinate self love and pride? Can holiness become unholy? Can righteousness of itself become unrighteous? Can purity of itself become impure? Can innocence of itself change itself to guilt? Hard questions these, which Christ has answered in the declaration, a sweet fountain cannot bring forth bitter waters nor a good tree bring forth evil fruit.

As holiness cannot beget that which is unholy, and as God is a fountain of holiness and perfection, He cannot produce that which is unholy or evil.

As God, according to St. John, created all things, "for without him there was not anything made that was made," from whence then came evil among the creations of God? Who can solve the above problem, which is a mystery the angels desired to look into but were not able? The above problem can be solved only by those who are gifted of God for such a purpose.

If the axiom that character cannot create itself in men nor angels be true, from whence then originated evil among the works of God? If a sweet fountain cannot bring forth bitter waters nor a good tree evil fruit, all things at first being created pure and holy, how could they become unholy? From whence then originated evil among the creations of God? Who can divine?

Ancient Theology traces the origin of evil action to self love and pride. Self love and pride are evil and not the cause of evil.

In the line of cause and effect ancient Theology and ancient Astronomy in some respects resemble each other.

Ancient Astronomy not having in its possession a correct, complete rational of the true nature of gravitating powers, promulgated the fable, that the world was supported in space by a tortoise. But when interrogated as to what supported the tortoise, no explanation was given.

Ancient Theology when interrogated on the origin of evil, referred it to the fall of angels. When the question was asked, what caused the fall of angels, their fall was referred to self love and pride. When interrogated from whence pure angels became possessed of inordinate self love and pride, no explanation was given. From the above fact it is plain that ancient astronomers put the cart before the horse in the line of cause and effect. That purity of itself, in and through itself can become impure, by Christ is ignored.

Milton adopted the theorems of ancient Theology, and commenced with evil to explain the origin of evil, and consequently dealt his blows at the top and not at the root of the subject of evil origin.

“The infernal serpent, he it was.”

Modern divines have penetrated no farther in Didactic Theology than the ancients, for the discovery of a better reason. A better reason is forthcoming in our discovery of the origin of evil, which makes plain the ways of God to man, and clears up all unreasonable doubt among the intelligent and sincere.

As effects must have a cause and as effects cannot take the place of primary cause, the substituting of effects for causes should be abandoned.

Character in men and angels cannot create itself. Character therefore in men and angels must be a product of causes, to obtain a correct knowledge of which, the reader will be referred to the first principles of matters and things in the line of being.

In the dark ages articles of creeds were predicated upon faith, as a matter of speculation for want of a better reason, which continued to be in vogue even to the palmy days of the Catholic see, which state of things was favored and abetted by the Popes. At the period of the Reformation

men began to reason and predicate their faith upon reason as the gift of God to man. Luther, Calvin, Armenius and a host of others went forth into the field.

By a process of reasoning Calvin traced all effects and causes to the sovereign will of God, as foreordained by decrees. And thus the doctrines of Calvin, as some interpret them, make out God the author of evil as well as good, for some good purpose, notwithstanding the Apostle declares to do evil that good may come "damnation is just."

A sweet fountain cannot bring forth bitter waters.

The errors of Calvin consisted in his not recognizing the origin of evil as necessity attending the process of the formation of new creations as an unavoidable concomitant, and not from real design, and decreed as such. Otherwise God, as a pure and holy being, could not create, for new creations in the process of formation could not answer the ends and designs of complete being until complete.

John Wesley, to avoid the difficulties connected with Calvin's decrees, advocated foreknowledge instead of decrees in connection with free agency and personal choice, without an explanation how and upon what principles pure, upright, innocent beings in form of angels became so unwise as to be possessed with inordinate affections so as to be guilty of the possession of inordinate self love and pride, through which and by which pure, innocent, upright angels, formed in the image of holiness, rebelled and fell.

The doctrines of Wesley on foreknowledge may be correct. But the origin of evil by him is not satisfactory, as it is not fully explained. The origin of evil is traced by him only to inordinate self love, pride and disobedience, which are of themselves evil and not the cause of evil. Self creation is an impossibility among faculties and powers notwithstanding the original faculties and powers are begotten one above another in the ascending scale of being as it regards mind and moral powers.

How and upon what principles innocent, upright, pure beings could be so unwise as to become self corrupt, when Christ has said, a sweet fountain cannot bring forth bitter waters, nor a good tree evil fruit, Wesleyan doctrines do not divine.



Wesleyan doctrines, as they regard the origin of evil primarily, are sadly deficient and incomplete so far as the explanation of the real, original cause of evil is concerned.

From incomplete arrangement incomplete formation is produced. Wesleyans fail, heretofore, to recognize the origin of evil to arise from incomplete combination of pure, primal principles, as error derived from lack and defect arising out of the incomplete.

An incomplete fountain may bring forth bitter waters, or perhaps no waters at all.

Complete principles and complete being cannot of themselves disarrange themselves. If complete principles cannot disarrange themselves, all error among principles must arise from incomplete principles. Like begets like, in the category of cause and effect.

Volumes have been written on the doctrines of decrees and foreknowledge without clearing up the difficulties which beset them.

As it regards the rationality of the doctrines of completionists on the origin of evil, they are decisive, pointed and clear. As matters of pure reason as the gift of God to man. Which controvert incorrect opposing arguments through concise, complete delineation of principles and things. Which satisfy the minds of all honest, intelligent men of their authenticity and priceless value for the removal of evil from the world.

Independent of reason, man is senseless as it regards the true rationality of matters, principles and things pertaining to man. Mind is a product of experience in wisdom and knowledge.

So far as rectitude of character is concerned, a correct knowledge of the rationality of correct and incorrect action is of vast importance to man.

We claim to have discovered the primary cause of all incorrect movement in the Universe of God, derived from the principles of cause and effect.

The origin of evil has been a subject which has engaged the attention of the most gifted minds of all ages, but successful effort in that line of causation, heretofore has not

crowned genius and talent. By entering the labyrinths of effect and considering them as primary cause, men have been bewildered and have given up the search to men more clear sighted and clear headed than themselves.

Correct knowledge of cause is essential to the correct understanding of effects. Man must correctly know to correctly perform. A correct knowledge of the origin of evil, therefore, is of paramount importance to man as a means of rectitude.

It is one thing to know that a thing is so, and another to know why it is so. Cause should be searched out by a contemplation of effects; and effect should be traced to their legitimate cause. According to Noah Webster, knowledge is mostly gained by observation and experience.

Shakespeare declares "Ignorance is the curse of God, and knowledge the wings wherewith we fly to heaven."

Upon the above principles the nations of the earth maintain their nationalities and peculiar characteristics.

The creation and perpetuation of holiness is based upon complete intelligence.

Lack of complete being begets error.

Deity is a subject of infinity and eternity, pure, complete and immutably perfect. The plans and designs of Deity are pure and complete also. But finite formations springing out of the infinite, through the agency of Nature, are defective until complete, and in their first stages of formation are liable to error and evil. Incomplete formations cannot, therefore, answer the ends and designs of complete being in the laboratory of Nature in physics, mind or morals. The ultimate tendencies of complete simples entering into combination, eventually is to produce a complete product when completely combined. To complete a work before it is finished, is an impossibility with God. Impossibilities cannot be performed by God.

An infinite architect cannot annihilate himself, neither can he annihilate infinite motive substance; neither can he complete a Universe until a Universe is finished, so far as creation is concerned. But God hath power, when a Universe is completed, to subject it to his will.

It has been stated that God cannot make two mountains without a valley between them. As an offset to the above question, we would answer, that God can fill up between two mountains and cause valleys to cease between mountains, while a work, by him, cannot be completed until he finishes it.

Incomplete formations are imperfect. Incompletion and imperfection are inseparably allied.

Imperfect formations are defective. Imperfection and defect are inseparably connected so far as complete end and complete design is concerned.

Defective formations produce error of action. Perfection and correct action are inseparable when a whole sum is taken into account. Error, therefore, must be caused by defect arising out of the incomplete primarily.

Defective formations are incomplete. The above proposition needs no proof as it is self evident.

Error of action always arises from defect. In the complete there is no defect nor error. Error of action must therefore arise from defect arising out of the incomplete from lack of the complete.

Defective action raised the first standard of revolt against the complete sovereign of the Universe.

Correct and complete being cannot rebel, otherwise it is not correct and complete. Antagonism and error are twin-born, begotten from none being, in form of lack and defect arising from the incomplete. We use the words none being for the want of a better term to designate the origin of error as arising from negative, blank, incomplete developed powers. Those passages of Holy Writ speaking of man as created subject unto vanity or as "a vessel marred in the hands of the potter," and also of the first Adam "as being of the earth earthy," also as in another passage "first that which is natural and afterward that which is spiritual," and also "as we have borne the image of the earthy," etc., are significant that evil primarily arose from action in incipient or incomplete unfolding as a result of a minus incomplete action from incomplete developed powers.

Error of action is the origin of evil. Correct action cannot produce error of action, for that which is correct is com-



plete, and that which is complete is correct so far as plan, end and design are concerned.

The infinite God is the author of the plans and designs of all complete created things, for without him there was not anything made that was made, except none being, which, notwithstanding, as lack and defect give evil character to principles and things, and thereby begetting evil powers.

To admit imperfections in the complete plans and complete designs of God in completion, would infringe upon the wisdom of God as an infinite all-wise architect.

Primarily evil had its origin from one of three causes: first, from intention or design, or second, from defect in the plans and designs of God, or third, as a contingent necessity or unavoidable concomitant of new creations in partial incomplete formation in form of lack and defect which beget error. The first two propositions are untenable, as God is infinitely powerful, wise and good. The last proposition, therefore, alone is tenable.

The above theorems form the keys by which to unlock the mystery of the origin of evil among the works of God, and they will bear manifold recapitulation in demonstration of their authenticity as matters of fact from reason and revelation as the word of God.

That evil primarily derived its origin from finite creations in incomplete formation is self-evident, which reason and Nature affirm. If the plan of God's Universe be correct, correct complete development of that plan is all that is needed to perfect the Universe. A work cannot be complete until it is finished. An unfinished work is defective and liable to error of action, abrasion, collision and evil, which is made apparent from observation of the realms of the material as well as the intellectual, moral and spiritual world.

A man minus in brains would be defective and incomplete, in which case he could have no reason. A man with incomplete brains can not possess a complete mind. A defective mind does not possess a complete and perfect intellect. Incomplete intellect is liable or subject to error.



Error begets evil. Defective mind is prolific of evil as a result of incomplete unfolding.

A perfect, complete body and a perfect complete mind will be pure and holy. Does anyone doubt it? If so, the doubter arraigns himself against the indubitable principles of cause and effect, to do which, a man must be deficient in mind or brains, or perhaps both.

Remove from the Universe incomplete causation through the establishment of complete causation and error and evil will soon cease in the Universe of God.

"It is finished," were the memorable words of Christ when he expired upon the cross, which signifies the complete, under the benign influence of which error and evil eventually will cease, and the earth be filled with the knowledge of God as the waters cover the sea.

The Scriptures are given in three forms of speech : literal, figurative and hypobole. The Mosaic account of the origin of evil commences with the serpent, in figurative form of speech.

Of the classification and signification of figurative and hyperbolic language, reason, as the gift of God, is appointed judge. The Mosaic account does not tell from whence the serpent obtained his evil subtlety. Neither does it explain how and upon what principles pure, angelic beings become vain, proud and inordinately self-willed, or in other words, become fools. We dive to the bottom of the subject and commence with forming powers in a state of incipient unfolding. Incipient being, as incomplete, begets error, of which the serpent is a simile at the threshold of finite, incomplete being, and, consequently, incomplete action derived therefrom, not as the direct work of God, but rather as the work of the works of incomplete formations of Nature before they are complete. Nature being the delegated agent of God for the unfolding of the Universe, the cause of all evil is therefore unavoidably of contingent origin. So God is not from design the author of evil, though evil, for a limited period, is a concomitant attendant among his works.

In ancient or modern times no complete, philosophical and scientific solution of the origin of evil has been made

except the one we reveal, which harmonizes with a true exposition of the volumes of God in Nature and in Grace. Nature is the author, in the hands of God, of the composite world. That all material movements receive their power to act from Nature, and not direct from God, is evident, or else God would be a direct accomplice in the evil actions of evil men, and also of the evil destructive actions of the elements.

Nature is the author, as an agent, of the composite world. God is the author of Nature. The works of Nature, when complete, are in harmony with God and His laws.

The errors of philosophers much resemble the errors of divines of the same date, in substituting effects for causes. Pope, in taking the lead in philosophy, declared the law of order in his category of first principles. Order cannot exist independent of the complete.

If the declaration of "whatever is, is right," be true, his caution of sinning against the law of order is ex officio as a sin against the eternal cause. One or the other of the above of Pope's theorems must needs be wrong. Independent of the doctrines of completionists, divines and philosophers are beguiled into the labyrinths of error, in the line of cause and effect.

In the line of causation the doctrine of completionists, like the rod of Moses, swallows up other rods.

Verily, in the language of Christ, make the tree good and the fruit good. A tree, good or evil, is a product of complete or incomplete unfolding. The great storehouse of Nature, as an instrument in the hands of Almighty God, contains abundant complete primal elements from which all trees and fountains are made. The selection and working up of these primal elements make all the difference which exists between a good or bad angel, or a good or bad man, or a good or bad tree.

A sweet, good fountain is a product of good, complete material and a complete correct selection, and good, complete putting together of these materials by correct, complete workmen.

A bitter fountain is either a product of incomplete workmen minus in filter as a result of the incomplete. The

above principles are applicable to the correct or incorrect production of men or angels.

The question may be asked, how and by what means can correct, complete forming powers be established in the world? The answer is, through the establishment of a correct, complete line of causation calculated to produce the above results, which can be accomplished or God could not require rectitude of angels or men.

The language of Scripture is "Be ye therefore perfect as your Father in heaven is perfect." The above injunction would not have been given were it not possible to attain thereto. If desired, at some future time we propose to show that through the complete the above desired results may be accomplished.

Gibbon gave revelations on the rise and fall of empires. We give revelations of causes which will perpetuate governments to the latest generations of time.

Living movements in incomplete formed beings engender from defect, as a result of the incomplete, corroding action, which is evil and injurious. Natural depravity therefore is but a result of defect arising out of incomplete being, for which there is no remedy except rectification to correct action through the agency of the complete. In the complete there is no defect and no fault.

In the appendix attached to this work will be found in condensed form the foundation of our arguments in this work, under the head of thirteen propositions on the origin of evil, and also the names of distinguished individuals who have given verbal assent to their truth as matter of fact, in personal interview with the author.

## APPENDIX.

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“Infinite principles are unchangeable in their results. Indeed, should we conceive of Divine sovereignty as God, doing what he will merely because he will, and without any possible reason why he wills thus rather than the contrary, would be so far from moral perfection that it would be no perfection.” *Hopkins’ Divinity*, page 88.

The origin or cause of anything is necessary before the thing which is the effect. We, in considering what is the origin of moral evil, are going back to something which is antecedent to the evil and where and in which no such evil can be supposed to exist, to find the cause of moral evil or a reason why it did take place. What that “something” was, Hopkins did not fully discover nor clearly explain, but the genius of Hopkins foreshadowed the necessity of a cause for the origin of evil which we have searched out and made known to the world.

The complete alone is perfect. Completion, therefore, forms the fundamental law of rectitude. The incomplete the opposite.

The doctrines of Completionists, therefore, constitute the great ultimate system of ethics for the world, which cannot be overthrown. All prior systems have been faulty because not complete.

The emblem of Completionists is the complete arch.

The banner of completion is silver lined, gold fringe for a border, with the following mottoes inscribed upon its pure white groundwork :

Correct, complete being is a product of correct, complete formation.

Correct, complete formation is a product of complete forming powers.









## Salvation from Evil.

*Deliver us from evil....MATT. vi., 13.....Strangers and Pilgrims on the earth....they desire a better country....therefore God....hath prepared for them a city....HEB. xi.; 13-15. Thou wilt show me the Path of Life.—PSA. xvi.; 11. Christ Jesus who of God is made unto us....Righteousness....1 COR. i.; 30. Complete in him....COL. ii.; 10.*



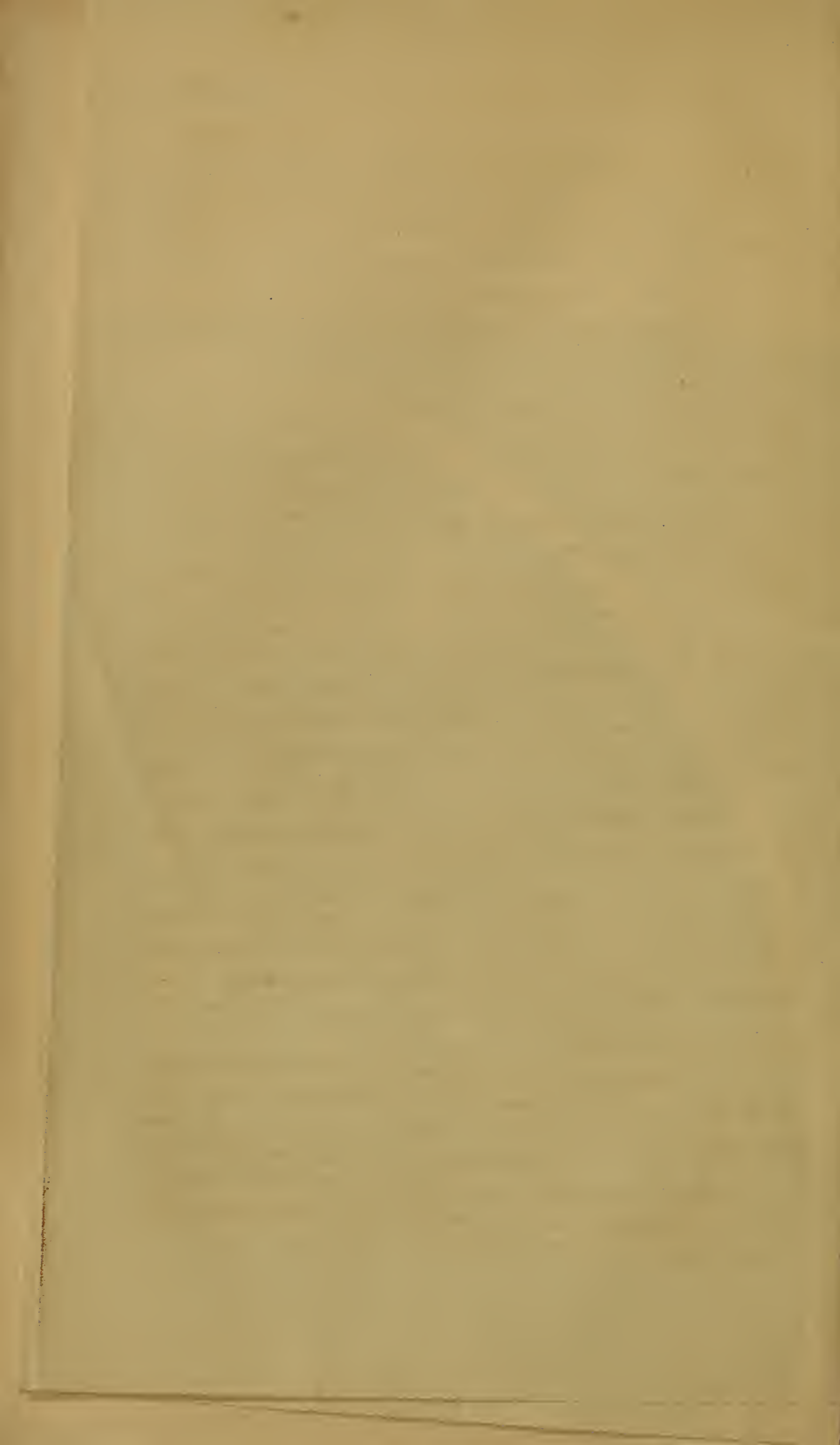
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*The narrow Path of Life, being the Highway of Holiness, is traversed by Christian Pilgrims: Ministering or Guardian Angels attend and defend them from their enemies: Passing the Jordan of Death, they enter the Heavenly City.*

### MINISTERING ANGELS.

*"Are they not all Ministering Spirits, sent forth to minister for them who shall be Heirs of Salvation?"* HEB. i.; 14.







Incomplete systems pave the way for more perfect ones. Progression is a law of Nature.

The old world was prior to the new, the Canonites flourished before the Jews, the Greeks before the Romans, and the American Indian before the American Caucasian. Theology is a subject of improvement also as well as races of men. The doctrines of Hopkins foreshadowed the doctrines of Completionists, as the following quotations from Hopkins illustrate :

“Natural evil is as contrary to infinite goodness as moral evil is. Infinite goodness cannot be reconciled to it.” How then, and upon what principles, could God decree the existence of evil except as an unavoidable concomitant necessity, connected with the formation of new creations until they were complete ?

Wesleyan tenets also foreshadow the doctrines of Completionists. An infinite and holy Being, to foreknow that evil would take place without taking means, if it were possible, to prevent it, would not be just. That an infinite and holy Being did foreknow that evil would take place if he created the world and did not institute means to prevent it, is evidence that he could not prevent it if he created the world of mankind as free moral agents, the above proves ; that the origin of evil was an unavoidable concomitant, allowed, but not designed nor intended among the works of God. For an infinite being to foreknow that evil may take place, and not institute means to prevent it, argues as much imbecility as though he decreed it intentionally for its own sake. For an infinite being to allow or decree the existence of evil, when he consistently could prevent it, betrays a lack of moral virtue which we dare not attribute to God.

The only escape from the difficulties which beset Calvinistic defects, and Wesleyan defects, as it regards foreknowledge and decrees, is, to fall in with the doctrines of Completionists and consider God as having decreed that, as an unavoidable concomitant attending the process of the creation of new formations, evil might exist ; otherwise God, as a holy Being, could not create.

All knowledge in finite formed Being gained through experience, of necessity must be rude, incomplete, and defective, which subjects its possessor to error; no matter how innocent at heart its possessor may be. The above principles were recognized by the Almighty in the creation of the world; as a thing incomplete and reserved unto fire, by which, by more complete remoulding, a complete new heaven and complete new earth was to be made; in which is to dwell righteousness.

All uncreated, infinite, substantial motive powers are capable of reducing their finite composite being back to primal infinite form, as derived from themselves and rendered back to themselves.

From the above facts it is clear that the immediate presence of infinite powers would be destructive instead of creative to finite forming being. Hence, God employed Nature as an agent to build the world according to his order, which the infinite presence could not perform, as it would be destructive instead of creative. The above is philosophical and scientific, for elemental forces dissolve and reduce compounds to their constituents. According to Moses, no one can see the face of God and live, the presence of God being dissolving.

We now proceed to give the preamble propounded to distinguished individuals, and also the thirteen propositions as annexed.

As divines and teachers of the people and dispensers of information to those who sincerely desire truth, your opinion is solicited, and answer desired to the following questions, embraced in thirteen propositions, which are as follows:

1. Space and eternal uncreated existence are essential to the production of finite being from the infinite.

2. God is the author of all created things. "All things were made by him, and without him there was not anything made that was made." *John*.

3. In the universe there is no effect without a cause.

4. Impossibility cannot be performed by God.

5. God cannot lie.

6. God cannot complete a work until a work is finished.
7. A good tree cannot bring forth evil fruit.
8. A sweet fountain cannot bring forth bitter waters.
9. From unavoidable necessity, a work is incomplete until finished.
10. Incomplete formations are defective until complete.
11. Defective formations (more or less) are liable to error of action.
12. Error of action always arises from defection.
13. Error of action is the origin of evil.

The names of the following distinguished individuals who have given an affirmative answer to the above thirteen propositions, which form a key to our work on "The Origin of Evil," are as follows :

REV. MR. WESTON, Episcopal, Stratford, Conn.

REV. MR. FALKNER, Episcopal, formerly of Bridgeport, Conn.

REV. MR. LORD, Congregational, formerly of Bridgeport, Conn.

REV. MR. HINSDALE, Presbyterian, Bridgeport, Conn.

REV. MR. SMITH, Methodist, formerly of East Bridgeport, Conn.

REV. MR. GRAVES, Methodist, Fair Haven, Conn.

REV. MR. JOHN F. TEMPLE, Baptist, Stepney, Conn.

REV. MR. W. W. BOWDISH, Methodist, East Bridgeport, Conn.

REV. MR. J. J. HARRISON, Episcopal, Bridgeport, Conn.

REV. MR. DAVID NASH, Methodist, Stepney, Conn.

REV. DR. NEWTON MARBLE, Episcopal, Newtown, Conn.

REV. MR. CHARLES C. ADAMS, Tashua, Conn.

HON. DAVID B. BEERS, Lawyer, Newtown, Conn.

DOCT. PATTON, Professor of Divinity, New Haven, Conn.

DOCT. LEONARD BACON, Professor of Didactic Theology, New Haven, Conn.

HON. DAVID. H. BELDEN, Lawyer, Newtown, Conn.

HON. JAMES C. LOOMIS, Lawyer, Bridgeport, Conn.

HON. D. F. HOLLISTER, Lawyer, Bridgeport, Conn.

DR. GEORGE DYER, Trumbull, Conn.



Deity cannot destroy that which is infinite, but Deity can mould and fashion finite creations according to his will, through the agency of the complete.

Infinite space and infinite motive substance were not created by God and cannot be destroyed by him.

At the period of the commencement of creation in connection with the drama of the first act, error and evil sprang to life from chaos, as a thing as yet not yet called to order; thus was made manifest in first life the incomplete, from which the defective empire of evil has been produced.

God's orderly spirit (in the beginning) moved to create in the depths of the mighty void of space. The powers of Chaos (as yet latent, not called to order) moved also to resist encroachment upon its realms; the contest then began throughout the mighty void of primeval chaotic darkness.

God, marshaling his infinite hosts, proclaimed, "Let there be light!" and there was light, in opposition to darkness. For the maintenance of respective empires, a war was thus begun betwixt order and disorder, the complete and the incomplete, which will continue till the complete crown the victorious arms of Almighty God.

Antagonistic action exists in all creations, and all destructions arising from the creation of one form of being through the appropriation and absorption of other forms. The first movement of God to create, antagonizes the elemental void of latent Chaos. Action and reaction produce antagonism; antagonism, war.

Remove portions of the skull bone of the human cranium and press certain portions of the brain improperly, and a man so circumstanced becomes senseless (for the time being), as a trodden clod; which proves that, independent of organs and organic faculties, no communion can be held with the spirit of man, and also, that, independent of the finite material, the finite spiritual cannot be made manifest.

It may be said that we are mysterious, and deal in strange figures of speech in the handling of our subject; to which we answer—The origin of evil is indeed mysterious. Josephus, the Jewish Historian, claims that Moses handled the origin of evil philosophically, in giving speech to the reptile serpent.

Fever or a blow upon the head will change the most gifted individual into a maniac—causing lips of virgin innocence to utter the most revolting obscenity, and those of pure religion to speak the most horrid blasphemy. Most cases of madness and eccentricity can now be traced to a peculiar state of the brain. *Sizer's Phrenology*.

If such changes can be produced through inadvertent causes upon correct developed mind, evil action, as a result of ill, incomplete developed being, claims our peculiar sympathy.

Moses and Milton clothed their ideas in figurative speech and why not we?

Error, son of the incomplete, begotten in the mighty void of space from dark chaotic element not as yet called to order, known by the name of Lucifer, son of the morning, assumed command as General of the armies of the realms of disorder and defect, which sprang inadvertently from the chaotic elements of the incomplete.

Disorder cannot produce order.

Where there is disorder there is war.

Where there is war there is contention.

The hosts of Lucifer were marshaled for the fray. The clang and clash of arms were heard which, in the language of the ancient poet—

“Tore Heavens concave from above,

And shook the splendor of the throne of Jove.”

The assumption of superior position or place by inferior principles or things above that which is superior, destroys or weakens the harmonic action of powers.

The excessive development of the lower propensities in man in advance of the higher, (such as the intellectual and moral) is productive of disorder, which was the case with the moral condition of the world until Christ, who, through complete development of superior powers, vanquished the inferior. All defect or change in human development not corresponding to definite organic being, according to complete, orderly development, corresponding to a complete, correct standard, is evil and productive of evil.



According to Milton, opposing angels tore mountains up by the roots and threw them at each other. Complete victory, as yet, has not been obtained on either side.

The war for victory has raged violently among the incomplete defective formations of our lower world with various success, and still continues.

The war was confined at first to physical elements of the forming world, which, after the creation of animal life, was associated with the subtle serpent and incompetent judgment of our first parents, to distinguish good from evil without experience; from which catastrophe incomplete being still produces raging wars, which will continue till all things in Christ become complete and the kingdom be delivered to the Father, and God becomes all and in all as decreed of God.

In all incomplete finite being evil tendencies may be created and propagated through the agency of opposing forces developed through action, reaction and counter action, which arises as an unavoidable concomitant in the process of the creation or unfolding of one thing out of another, through other forms of being. Upon the above principles organic antagonistic action is produced, in opposition to orderly, harmonic being. Excess of inferior organic force existed from Adam until Christ, as partially stronger than that, which, in full development in Christ, assumed proper supremacy.

Blood has been shed in the establishment of all empires, but with this difference: despots shed the blood of others; Christ condescended to shed his own blood for the good of others, which should cause even infidels to reverence and adore him.

If God foreknew that evil would exist, (except as an unavoidable, concomitant of new creations until complete) he was not just and wise to have allowed it (provided he could have prevented it). If evil was not an unavoidable necessity, (provided God created new creations from the infinite) God was unjust in decreeing the taking place of it.

No principle, faculty or power of body or of mind can exist before created or unfolded; the above fact harmonizes

with the laws which govern Physiology, Organic Anatomy and Phrenology, which is not in opposition to the true explanation of God's holy word in grace.

Ephraim existed defective in holy writ as a cake unturned—slack baked on one side and perhaps burnt on the other, all as a result of incomplete creation in personal powers; as is shown through defective action from incomplete causation. Complete formation being a test of rectitude as a result of complete forming powers, evil, therefore, originated in angels and in our first parents, in incipient, innocent being, as an outgrowth from defect, as an accident not properly understood, derived primarily from the incomplete.

Thus evil, as is shown above, was successfully entrenched in incomplete, organical formed being. In no other way did evil find a lodgement in the heart of innocence and thereby torture hearts to sin, which paved the way for the disobedience of our first parents, through the agency of lack and defeat, arising out of the incomplete in the figure of a subtle serpent.

Master builders employ workmen. Solomon built the temple through the agency of artisans. God employed Nature as an agent in the framing of the Universe.

Nature, in the hand of God, struck the first die in Adam for the creation of a race of free, moral, rational beings. The first efforts of Nature in Adam were incomplete, so far as perfect being is concerned; Nature could not perfect her work until complete. The workings of the works of Nature's works in Adam, were defective, because, in personal intelligence, in innocence, Adam was not complete. Adam lacked experience in personal knowledge, and, therefore, was imperfect; he lacked sense to recognize God as his best friend and proper adviser, (as a work personally incomplete) to be improved by personal experience.

The infinite is wise and infinitely perfect, and never makes mistakes. The case is plain. The case is clear. Nature built the world under the employ of God as Sovereign. The works of Nature are incomplete until completely finished, and the works of Nature are also defective, as man

and his works do show. Eventually, through constant acquired advancement in knowledge and experience, as ordained of God, man will become subject to the complete as existing in Christ. Physical, mental, moral and spiritual Christ being a sample of perfection as God's complete work, uniting perfect humanity to that which is divine, according to the complete plans and designs of God after his own image and likeness ; into which fallen man, through Christ, may be remoulded, by yielding implicit obedience to God and his laws.

God as Sovereign complete ; Nature as master builder ; Christ as a perfect work ; man, through obedience to God, a recipient.

Angelic and Adamic beings were created innocent. If they were created innocent they could not have erred, as pure and holy creations of God.

Human and angelic action springs from causes.

Through the agency of human, organic, sentient life, human sensuous life in man is unfolded.

Through the agency of unfolded, sensuous, conscious life, sensuous conscientious life is developed in regular gradation.

Human life, to be correct and complete, requires correct and complete unfolding.

Parts and pieces of a given sum do not constitute a complete aggregate. The above principle holds good in sentient being as well as in physics.

Portions of a given sum in numerals can never answer the ends and designs of a complete aggregate.

In the advancement of definite organic development, definite organic action cannot be produced.

Given definite organic action is always secondary as an effect, and never primary to the organic cause by which it is produced.

Human character (good or evil) is a product of a congeries of successive unfoldings. Undeveloped mind is nude and naked.

The human mind is, therefore, a product which makes accountability a product also. If the causes which produce



human mind be correct, human mind will be correct also, and as true as the needle to the pole.

Human beings, to be right and complete, must needs be formed right and complete also, physically, mentally, morally and spiritually, through regular gradations of unfoldings. Man, to know, must be learned before he learns he is ignorant. Ignorance and stupidity go hand in hand. Stupidity and ignorance are liable to be deceived.

Correct, complete intelligence can never be deceived—can never go astray.

Correct, complete intelligence is a product of correct, complete formation.

In all defect there is lack, and defect always springs from the incomplete. Correct and complete orderly developed mind always produces rectitude in mind, and is all that is necessary to produce correct mental being.

“The origin or cause of anything is necessary before the thing which is the effect.

“Evil is not meant by the origin or cause of it.”—*Hopkins' Divinity*.

We, in the language of Hopkins, are going back to something which is antecedent to the evil, and where and in which no such evil can be supposed to exist, to find the cause of moral evil, or a reason why it did take place. Hopkins promised fairly, and yet left us in the dark as regards the original veritable cause of moral evil, or a true reason upon what principles it first was engendered from, out of pure, upright, innocent life ; or, in other words, how purity of itself and in and through itself, can become impure. Purity of itself cannot become impure, if the declaration of Christ be true, that a good tree cannot bring forth evil fruit. Hopkins speaks of the first movement of Eve's mind to listen to the tempter, but gives no reason for such a condescension from an innocent, upright being, or, in other words, why Eve should listen to the seductive influence of the subtle serpent.

We cannot consider that Eve, in her innocence, intended harm in listening to the serpent ; and yet, at the same time, she was laying the foundation of her own ruin and that of

her posterity. How can we account for such anomaly except it be a result of incomplete developed being in wisdom and intelligence? Eve, at the period of the temptation, though sensuously developed in many respects, had not attained to the higher unfolding of superior powers of knowledge, reason, discretion and wisdom, without which she was incapable of correct personal judgement as it regards correct personal action in the correct power of a correct personal choice. God gave commands and council, the serpent gave advice. Whom should Eve credit as a pure, innocent, upright being in intelligence and wisdom? Eve could not tell; or, otherwise, she was created a designing rebel, could she distinguish good from evil, (in this case) no! for, could she, and yet disobey, she must have been evil before transgression, in her simplicity and ignorance and innocence as a free agent—for, as a free agent she must personally act. In greenness and lack of personal experience she chose, and chose inadvertantly, error instead of truth, and disobeyed, and thereby laid herself open to be corrected in after time for violation of law through more complete knowledge and experience.

The good or bad qualities of men spring from the good or bad development of their faculties and powers.

A lack of correct personal knowledge in wisdom and intelligence in free agents renders them liable to err in their judgment and choice.

Created free agents, to be created personally complete, must needs be created in the possession of correct, complete personal knowledge in wisdom and intelligence; whereas, personal knowledge in free created agents must needs be acquired. God could not make man a personal free moral agent in the possession of personal wisdom and knowledge; for personal property, to be personal, must spring from personal sources, and must needs be personally acquired, and not derived from any other source.

Individual action is derived from sentient mind.

Sentient mind is derived from intelligence.

Intelligence is derived from sensuous conscious powers.

Sensuous conscious powers are derived from sentient being.



Sentient being is derived from organic life.

Organic life is derived from nature.

Nature is derived from God and infinite motive substance.

Ideas are products of sensuous perceptions.

Sensuous perceptions are products of sensuous impressions.

Sensuous impressions orderly and correctly produced through the agency of correct complete organic powers of mind, cannot err.

In the commencement of personal finite being, incomplete personal powers and error derived therefrom, dawned upon finite, incomplete, personal, spiritual being as a devil.

Complete personal developed being in the person of Christ dawned upon finite, spiritual personal being as an arch angel from Heaven.

Definite human organic forces and definite human organic action are concomitants.

Sensation, as a product of living organic being, is common to living animals. Organic human life unfolds human organic sensuous conscious being.

Sensuous, conscious life is common to man. Sensuous, conscientious life is of still higher organic origin.

Reason and rational intelligence are derived through culture of higher organic development.

Sensation and soul constitute individual being.

Intelligence and reason in man constitute spiritual life in connection with moral power.

God, angels nor men did not from intention and design originate evil.

Were evil intentionally produced, of necessity it must be of God's producing, as God is the creator of all.

The necessity of self knowledge as a means of correct personal choice in free agents, prompts investigation and experience, as a means by which to obtain correct personal character.

The necessity of correct experience in knowledge in the primal periods of finite being, as a means of correct personal choice, is obvious; for, from a lack of this, innocent created spirits were lead astray.

Definite form is essential to definite finite being. Definite substantial organization is essential to definite form in connection with definite arrangement of the same. Rectitude and goodness are products of correct complete form.

If angels were created upright they were created honest. If created honest they could not knowingly act dishonestly ; otherwise they were not created upright and honest. The above argument is an invulnerable demonstration that angels and men in their first creation innocently erred from lack of complete developed powers in wisdom and experience.

No fountain can, at the same time, produce salt water and fresh ; the production of opposite character, at the same time, in one person, is an impossibility. All error, therefore, connected with upright, innocent beings, must be attributed to their heads and not their hearts, in which our first parents were defective before their fall, as they were created upright, that is, honest, they must therefore have been defective in brain work and not at heart. Adam and Eve certainly had a weak spot in either head or heart ; as they were deceived, their heads must have been in fault, and not their hearts.

True rationality never prompts to acts contrary to right reason. Innocent created spirits must be deficient in the development of right reason to act contrary to reason.

True reason and true experience cannot be individually possessed in advance of its acquisition, any more than babes can walk when first born. Neither can reason, judgement and moral being be possessed in advance of their acquisition through knowledge, experience and discretion. An unborn foetus has no individual life before quickening time. Mind and moral being can have no existence in individual life prior to developed intelligence through the agency of knowledge and experience.

Mind acts upon mind and gives bias and tendency to mind.

Motive to evil action can exist only as a result of incomplete ideas.

It is revolting to honest mind to commit fraud.

No perfect superstructure of theology has ever yet been reared except that which is based upon the complete.

Incipient mental and moral powers in innocent individual being is defective, and produces mistakes and individual error.

Children, in incipient developed muscular power, in attempting to walk are liable to fall.

The first efforts of men and angels in incipient mind and moral being, as free agents to act for themselves, from personal lack and defect arising out of the incomplete, produced in themselves a fall. Error in innocent beings originates from defect arising from the incomplete.

In the complete there can be no defect nor fault.

The subjugation of innocent men and angels unto vanity, arose from incipient being, under the cognomen of lack and defeat, as a result of the incomplete.

Vanity in innocent, pure, upright beings, is traceable only to unintentional error, arising from incomplete mental and moral powers.

Power is equivalent to cause; independent of power nothing can exist.

Definite being is a product of definite power.

Definite motive substantial power begets definite motive organization (circumstances favorable.) Definite substantial organization (circumstances favorable,) begets definite organic action, through which definite mental, moral and spiritual powers are evolved.

Conscious being is a product of living organic powers.

Conscientious being is a product of conscious being, mental and moral faculties acting as mediums.

Correct moral, mental and spiritual being is evolved through the agency of correct organic powers, as a work correct and complete in all its parts.

Rectitude in finite mental and moral faculties is a product derived through the agency of experience.

“Make the tree good and the fruit good.” If a good tree cannot bring forth evil fruit a tree correctly made (circumstances favorable,) is all that is essential to the production of good fruit.



The production of good fruit from trees is a result of buds and blossoms correctly developed and unfolded. Human fruit, like the fruit of trees, is a product of a congeries of developments.

Sensuous powers, through the agency of appropriate organs of brain, unfold sensuous, conscious life in man.

Sensuous, conscious life when unfolded in man through organization, constitutes a living intelligent power, which, using the brain as an agent, takes cognizance of principles and things, and stores them up as mind ; and thus is laid a foundation for mental, moral and spiritual power in man, in superaddition to animal life.

Through the agency of living organization, human sensational life is produced.

Substantial motive forces are life, and beget life.

Definite kind and quality of substantial forces unfold definite kind and quality of life.

Next to God and Nature, material motive forces are the greatest friends of man when not perverted ; when perverted they become his greatest foes.

Definite unfolding of definite substantial action unfolds definite organization and definite organic action.

Definite unfolded organization and definite unfolded organic action produces definite mind, definite moral and definite spiritual being.

Reason and intelligence is a product unfolded through the agency of experience derived from sensuous conscious being. Individual character is based upon organization and organic action in connection with mind.

Impressive, attractive objects beget desire. Desirable affections arise through the agency of impressive, attractive objects.

Objects are products of impressions.

Nature and organic being creates and impresses mind, and individual organs impress each other. Mind impresses mind. Without impressions mind could not exist. How important it is, then, that impressions should be correct, complete and orderly ; otherwise they are evil.

As a creating, ruling power, intelligence is complete and perfect. The infinite fountains of the universe are pure.

The tree of life, which flourishes on the banks near the fountains of life, is pure also, and produces good fruit.

Holiness cannot produce that which is unholy. A holy God being the author of all that is finite, from whence, then, originated evil among the created works of God, except it be from the incomplete; as all infinite being is complete and perfect, incomplete creation must needs produce defect until complete. Effects must have causes. Self-creation is an impossibility.

“The disobedience of Adam was connected with something which preceded it, and was the consequence of it.” *Hopkins’ Divinity*, p. 32.

What was that something? let us inquire: have not we explained it? it was necessity if God created, or else it could not have taken place, as we have shown. It was unavoidable necessity that nude, free being be enlightened through experience; to be self clothed with correct ideas and a correct mind; personal character can be formed in no other way; hence God so ordained that man should become wise as a free agent, through personal experience, through choice, notwithstanding the contingent of personal error through inexperience, that God as good at last might be recognized and adored by free moral agents in his own image.

The necessity of obedience is recognized through experience in the character and nature of penalties, and the inconvenience arising through the infliction of the same, by which motives to good may be prompted and evil at last eschewed.

Wrong motives arise through ignorance and error primarily in primeval life.

In the transition of innocent being from innocence to guilt, a mystery primarily exists which has not been cleared up heretofore by divines.

As we of late have been favored with a revised translation of the Protestant Bible, would it not be well to have a revisal of Protestant creeds for the sake of harmonizing them?

According to Christ, good ground produces a good harvest of good fruit (provided it be well prepared). The

personal grounds of men and angels who fell must in some way have been incomplete to cause the production of personal evil fruit.

The Lord God hasten on the day for the establishment of complete forming powers, that man may be correctly, completely formed, and correctly, completely informed in all principles of goodness and truth.

Correct, complete unfolded life, according to the correct, complete plan and design of God, cannot err or sin.

Correct, complete causation produces correct, complete action in mental and moral being as well as in the physical world.

The above facts demonstrate that order, harmony and rectitude can be established among the nations of the world, through the unfolding of a complete line of causation calculated to produce the above results.

Infinite principles are complete and perfect.

The limitation of evil proves it to be of finite origin, as a result of incomplete condition or state of new creations until complete.

Evil as imperfect is not derived from Deity.

Infinity being perfect, and God being infinite, God of necessity must needs be perfect, pure and holy.

Complete Nature as the work of God, must needs be perfect and holy also. But the works of Nature in various stages of development of necessity must needs be defective until complete.

Human character unfolded in lack of a correct knowledge of correct, complete laws, must of necessity be rude and subject to vanity as a result of partial formed being.

Master builders build and employ workmen. Master builders are employed by sovereigns. Solomon built the Temple through the agency of master builders and artisans under their employ.

God employed Nature as a master builder (Nature employs artisans) in the unfolding of the moral world. Nature struck the first die for the creation of rational intelligence in Adam (for he was the first of human kind, rough and rude, as Nature's first effort). The artisans of Nature



as yet were not complete in experience—an imperfect work was the result. Adam's animal organization was well made, but in personal being as a free agent, no perfect sample was found whose complete impressive powers could mould humanity personally by precept and example (in a complete form,) until Christ came, and through correct personal obedience in fulfilling the complete law of God, achieved a complete human physical, mental, moral and spiritual perfection, for which favors glory be given to the God of the complete. Let all the adoring thrones around his boundless mercy sing :

Ye elements rejoice !  
 Ye thunders burst !  
 With awful voice  
 To him who bids you roll.

Were God the direct agent or cause of the movements of motive powers in Nature, independent of agents, he would be the direct accomplice of all evil actions in the world, and therefore be accountable for them. As God is just, order cannot be the stepping stones of disorder, nor justice be unjust.

In the doctrines of primary cause of evil our divines are but novices. Incomplete machinery set in motion performs at best imperfect work, and, as a natural result, is productive of damage.

All finite being in progress of development, for a limited period must needs perform imperfect work.

It is an infinite principle in the line of infinite causation that incomplete finite creations be defective until complete, and God cannot help it, provided he creates. God is not the author of that which is infinite, for that which is infinite is uncreated and underived ; such as infinite space, infinite motive substance, infinite duration, etc., etc.

Infinite principles beget laws, but laws never have and never can beget infinite principles.

God's decrees are results of infinite being or infinite principles of being.

Infinite principles are immutable and eternal, and not derived from any cause.

Decrees are products of primary cause, and therefore are not infinite. All laws are products of principles, human or divine, as well as decrees. Infinite principles beget laws and decrees, all laws and decrees are, therefore, products ; but infinite principles are underived.

Principles are the foundations of ideas, which, to be appreciated, must be made known ; to be known they must be learned.

Without will man can have no personal character. Personal mind and will cannot exist independent of free moral agency. God, therefore, cannot force the human will to correct action and not destroy it ; man, forced, loses personal identity in mind and becomes a mere machine.

Independent of will personal character cannot exist, in which case man ceases to be accountable. Hence, man to exist as an accountable being, must possess freedom of action, without which man could exist only as a thing or machine, in which case personal character is stultified and becomes extinct, a subject of blind chance, to be operated upon by outside forces, not personal.

Independent of personal action man would not be personally man, but a manikin.

Prior to individual, personal unfolded mind man in embryo is but a living, animal-like machine ; hence, unfolded personal intelligence creates will and mind, and mind makes man as an individual, an intelligent personal being.

Correct developed mind produces rational being. Incorrect developed mind is irrational as a result of ill developed ideas.

Incorrect ideas are products of false principles. False principles are derived from lack of complete unfolding. In the above you have the germs of individual creative personal character, so far as tangible, traced to its roots as a result of a congeries of developments, which, to become harmonical, must needs be complete in all the various phases of personal unfoldings.

In the above you have the origin of correct and incorrect action traced to its roots in men or angels, which reveals

the fact that mind and moral being are products of intelligent educational development and experience. Scripture, Science, Philosophy and Phrenology proclaim the above fact. Science, Philosophy and Phrenology proclaim that "Tis education forms the common mind; "just as the twig is bent the tree inclines." Scripture declareth: "Train up a child in the way that he should go and when he is old he will not depart from it."

"Tis education forms the common mind,"  
 As twigs are bent the tree's inclined."  
 Children trained up as they should go  
 Are true in age the Scriptures show,  
 And nought of evil can remain  
 When truth and order take the reign  
 As products of true culture and true art,  
 Producing rectitude of mind and heart.

In all human intellectual, moral and spiritual development action is life.

The material world acts upon human organs of sense promiscuously, and consequently without order. Each passion, appetite and faculty of the human soul when impressed and excited, craves a corresponding gratification, perhaps at the expense of other organic faculties and powers of man.

Incomplete mind acts upon incomplete mind in a disorderly manner; which action, unregulated by wisdom and intelligence, as a natural consequence, is chaotic and disorderly, and productive of evil, moral and spiritual. The powers of mind and sense promiscuously begotten, unregulated by wisdom and intelligence, are antagonistic and at war with each other, and also with the surrounding world; hence, discriminating powers of mind, in form of rational intelligence, are essential to rational life, in a personal point of view, for the correct, complete government of human being.

Discriminating powers are products of reason, intelligence and experience, so ordained by the God of the Universe for the regulation of the spontaneous evolution of organic faculties and powers, which form the only proper



means for the correct, complete creation and government of moral and spiritual being in man, which, until developed in human beings as free agents, cannot be personally possessed or enjoyed, as in the human nature of Christ.

Personal creative development in wisdom and knowledge in man, as a free moral, personal agent, is essential to the production and maintenance of personal, moral and correct spiritual action in man.

Finite principles in rectitude of being in man in the line of free agency and choice, cannot exist before they are developed through a regular line of causation calculated to produce them, which is a work of time, and experience in wisdom and knowledge; hence, the first Adam was in his first creation lacking in personal correct being, through incomplete developed personal experience in wisdom and knowledge, the consequence of which was, he being personally as a free agent incomplete and defective, committed personal incomplete acts and disobeyed. In the language of Scripture, the first Adam was of the earth earthy. The second Adam was Christ, the Lord out of Heaven; for the human nature of Christ, through a complete line of causation, was completely developed in complete personal wisdom and knowledge, by which and through which he kept the full law of God in all righteousness, as complete in wisdom, intelligence and virtue.

That our first parents, in the first period of their existence, were not personally developed in wisdom and intelligence, the history of their foolish greenness and ignorance in disobedience is proof.

No person can be deceived upon a subject of which he possesses perfect knowledge; hence, incomplete personal being is the only tenable ground for the the origin of unupright action of angels or men; otherwise, Nature is to blame, and God is in fault.

The product of correct, complete being constitutes correct, complete action.

The products of incomplete being are incomplete actions.

No being can fully accomplish a work until he finishes it, God, therefore, is exonerated until completion crowns his works, through the fulness of time.

The two following philosophical, metaphysical, scientific theorems cover the whole rational ground of the origin of evil spiritual being.

The product of correct, complete being is correct, complete action.

The product of incomplete being is incorrect action.

Hence, correct, complete being in completion, begets correct, complete action.

Incomplete action begets incomplete being, and incomplete being begets incomplete action; which accords with the unchangeable principles of the universe.

No sane man can dispute the above principles, (in right reason) which are based upon the unchangeable eternal principles of cause and effect. We challenge the world to prove the above reasonings false.

The complete establishment of correct, forming powers for correct, complete development of man, is all that is needed to create man in the complete image of his maker, so far as human well being is concerned; which harmonizes with God's original plan and design in the creation of man. That the above work can be measurably accomplished through the use of proper means is clear, or else God could not require rectitude of action in man.

Lack of wit or rather undeveloped wit, caused our first parents to err at the period of their first creation; by which their primal innocence was subverted and destroyed. But complete intelligence and wisdom as attached to the human nature of Christ in his physical, intellectual, moral and spiritual nature, will, in the fullness of time, overcome all evil primarily originated through the first personal incomplete being of Adam, as it regards mind, as a lamb slain from the foundation of the world, as ordained as a provision for Adamic defects originating from primal incomplete personal being in intelligence.

Impressions are essential to ideas; ideas are essential to the attainment of knowledge; knowledge is essential to intelligence; intelligence is essential to moral being; moral being is essential to correct, complete spiritual being.

In the absence of intelligence as a foundation of mind, there can be no correct mind. In the absence of correct mind, free moral agency is destitute of the means by which to practice rectitude of action, moral or spiritual.

Our first parents were incomplete in personal powers of developed mind, as their history proves. Blank mind was the cause of their disobedience; they did not personally know and by personal experience they had not learned whom to trust; they tried and made mistakes, for which mistakes God, being charitable in their behalf, procured a remedy through Christ, for which man owes a boundless debt of gratitude.

For a perfect created being in wisdom and intelligence to disobey, would destroy the idea of an existing principle of rectitude in the Universe of God; which would amount to evidence that rectitude as a fixed principle did not exist in the Universe of God.

The primary origin of evil, so far as we are aware, has not been fathomed and promulgated to the world except by us; by no seer, prophet, apostle or divine.

In the order of providence the origin of evil heretofore has been traced only to disobedience, temptation, inordinate self love, pride, etc., which all are evil, but not the cause of it.

The "first movement of Eve's mind to listen to the serpent" was evil and not the cause of evil. Primary cause lies back of and beyond movements, good or bad, in the realms of lack, defeat and the incomplete, where the serpent was hatched and first obtained his venom, which, thanks be to God, will be entirely destroyed in God's good time, in and through the complete.

All things which exist are derived from one common storehouse of elemental principles, which are pure and good in themselves, considered as simples. The complete or incomplete forming powers brought to bear upon those pure elements in the creation of different forms of life make all the difference betwixt the various forms of life which do exist, as it regards good or evil, hurtful or injurious.



Useful or hurtful things are, therefore, products derived from complete or incomplete agents or agency, physical, mental, moral or spiritual.

Definite elemental principles of mind produce definite qualities in mind. The above rule holds good in physical agents and agency.

Definite combinations of definite elemental principles, under definite circumstances, produce definite compound being as a result of definite cause and effect. The above rule holds good in the production of mind, moral and spiritual being.

From the above facts, the product of correct, complete human organization, and correct, complete organic action, constitutes human perfection.

From the same soil, good and hurtful plants are germinated as products of agents and agency. Incomplete combination of pure principles produces imperfection. Complete combination of pure principles produces perfection in a given ratio.

Correct, complete human moral being can be unfolded in finite, personal free moral agents only through prior personal possession of correct, complete intelligence.

Action is essential to life; being is essential to action; complete being is essential to complete action in an intellectual, moral and spiritual point of view.

“Society is an organization of living forces.”—*Rev. F. F. Gardner, D. D.*

In the absence of unfolded intelligent being, personal moral being cannot exist.

Intellectual creating causation gives tendency of character and human mind.

“The good of society is thus under the control of the laws of mind and intelligence. \* \* \* \* Brain-work rules in the vast empire of society, by virtue of its inherent superiority.”—*Rev. F. F. Gardner, D. D.*

Society incompletely organized is defective in a moral point of view. A single thought in a single mind in a home of love and virtue, if not harmonical, can work a harvest of weal or woe, if not controlled through the agency of correct reason and intelligence.

Man in correct complete development, according to the correct complete plan and design of God, possesses within himself the inherent principles of immortal and eternal life which can know no decay. Such as the above was the human nature of Christ.

Sin is the product of error. Sin causes death.

Error is derived from lack of complete being.

Incomplete developed being in intelligence is a result of lack.

Lack primarily is the cause of all defect as a result of the incomplete (we recapitulate for the sake of moral force).

Our first parents, in their first creation as personal beings in wisdom and intelligence, personally were partial, and not complete.

Personal being in wisdom and intelligence in free personal beings, requires time and experience for development to perfection.

Error and sin in man is traceable to incomplete developed powers.

The truthfulness or errors which may exist in intuitive revelations cannot be personally correctly judged of except it be through the agency of correct developed personal intelligence.

Personal intelligence is a product of mind.

Mind is a product of experience.

Experience is a product of knowledge obtained through the agency of sensuous conscious being.

Sensuous conscious being is a product of living organization and living organic action.

Living organization is derived through the agency of living negative and positive substantial forces.

Living positive and negative forces in infinite form are uncreated and eternal, from which finite being, under God, is a product.

Independent of experience, and acquired knowledge derived therefrom, man can have no personal criterion by which to distinguish truth from error.

Human spirit not possessed of intellectual organic development is idiotic.

Ideas give character to mind.

Mind is a product of intellectual organic action in super-addition to sensuous, conscious being.

Spiritual intelligence in man must be acquired to be possessed through the agency of intellectual organic action.

Thought is a production of mind.

Thought and mind beget disposition.

Disposition is a product of disposing agents, brought to bear in the formation of man's physical, sensuous and sensuous conscious nature.

Physical sensuous and sensuous conscious being, in connection with intellectual and moral powers, develop mind.

Disorderly disposing agents in the development of the dispositions of men produce error and sin in man.

Disorderly disposing agents derive their origin from the movement of incomplete powers, under the cognomen of lack, which produces defect and error.

Defect and error produces sin.

Water in an incomplete fountain may be dirty and impure.

In beings created upright, error and evil could not have been engendered in them, only as a result of incomplete knowledge and experience, resulting from lack of correct, complete personal being in intelligence and wisdom.

Man in his first creation, though personally upright, was only negatively good, from lack of developed being in intellectual and moral powers, which require ages for accomplishment.

Had our first parents possessed true complete knowledge in an intellectual and moral point of view, personally, in their first creation, they could not have sinned; otherwise, truth, goodness, wisdom and intelligence beget error and sin, or, in other words, a sweet fountain brought forth bitter waters, which Christ hath declared cannot take place.

Rectitude is the foundation of truth.

Goodness is the foundation of rectitude.

Beneficence and wisdom is the foundation of goodness.

Beneficence and wisdom is righteousness.

Beneficence, righteousness, goodness and wisdom is the foundation of all correct law, human or divine.



Truth, in its essence, consists in wise beneficent being, the object of which, when associated with spiritual life, is true happiness.

Spiritual beings in incomplete developed state cannot answer the ends and designs of complete being, and therefore in the line of rectitude are personally only relatively or negatively good, though no overt act may have been committed.

Independent of developed reason man is a subject of blind instinct.

Evil never was and never can be a product of reason.

All evil is unreasonable and irrational.

Perfection consists in rectitude of character.

The laws of the combination and arrangement of finite substance belong only to God.

God hath not the power to change the character of infinite substance.

The plan of complete unfolding of finite being from infinite substance belongs only to God.

Finite human personal being, as it regards the complete, in first creation commenced with but little or no personal capital, and soon broke for the want of stock.

Experience in finite personal being is a finite personal forming power, in an intellectual and moral point of view.

Finite being, to correctly develop personal character, must truly recognize the laws and designs of God, so far as personal moral being is concerned.

Personal moral being in man's first creation required a personal unfolding through acquired personal intelligence and experience.

Through correct knowledge and experience, only can finite moral personal rectitude be obtained, as a matter of acquired personal intelligence, God and Nature furnishing the means. God, man and nature co-working together.

Incomplete natural being is rude and imperfect, and can not yield, in crude state, correct moral being.

Judgment and discretion is not a product of crude nature, but rather is a work of art, which, to be personally possessed must be sought out through the channels of personal effort, through personal experience.

Man possesses evidence of truth only through the channels of acquired knowledge and experience, whether it be evidence of the being of a God, or evidence of the truth of the declarations of God, or any other minor fact. Upon the above principles our first parents, destitute of experience, had no positive criterion of the truth of the declarations of God in contradistinction to the advice of the fraudulent serpent; otherwise they must have been unwise, green and depraved before they ate of the forbidden fruit. If made upright in their first creation, how could they, knowingly, err and transgress, except as a result of a lack of developed personal powers?

Intentional dishonesty in the fall of man would belie the declaration that man was formed upright in his first creation, for no upright being can, knowingly and intentionally transgress. Upright being, therefore, can transgress only through defect, as a result of incomplete developed personal powers. Correct complete mentality and correct complete morality go hand in hand.

Mentality is the foundation upon which morality and accountability is based.

In the absence of mentality human beings are fools.

Fools are not accountable to law.

The correct healthful unfolding of mental and moral powers are products of personal individual effort.

Moral accountable being is an outgrowth of mental individual effort.

Correct mental development produces a true sense of rectitude in contradistinction from error.

Ignorance is the parent of error and woe.

Intelligence germinates from sensuous conscious life, through the agency of intellectual organic faculties, as handmaid to correct mind, the product of which is correct life, when associated with correctly developed moral powers.

Correct complete being cannot err or transgress, otherwise correct complete being is not correct and complete.

Incomplete being alone errs.

Lack of complete personal wisdom and intelligence alone can cause innocent being to transgress.

True religion is embraced in a spirit of obedience to God and observance of God's laws.

True obedience to God and his laws springs from correct knowledge and experience.

Correct experience is derived from correct information ; correct information is derived from correct informal agents.

Correct will is an offspring of correct affections. Correct affections are products of correct affective agents. Correct affective agents are products of orderly harmonic powers as the gift of God.

True religion is a product which tallies with correct mind and correct moral being, which, as orderly and true, as the gift of God, constitutes the sum and substance of holiness as planned and designed of God.

Through the establishment of a correct line of causation to produce the above results, true religion may become universal among mankind.

The above facts being indisputable in character, it behooveth philanthropists not to belie their calling in neglecting to put their shoulders to the car of Completionists, and assist in the establishment of means for the correct complete development of the physical, mental, moral and spiritual powers of man, remembering that correct complete formation is a product of correct complete causation, which can be established among mankind, or else God would be unreasonable to require rectitude of man.

Confidence is essential to trust or reliance. Confidence is a result of experience ; experience is derived from knowledge. Man, to satisfactorily know, must have satisfactory proof. Satisfactory proof is derived as a matter of reason or reasonable faith, as a matter of experience. Confidence is, therefore, a result of experience. Experience is a result of knowledge.

Trial is essential to a foundation for the formation of correct judgment, as it regards the evidence of the truth of matters and things as a means for trust and reliance. Our first parents could learn the truthfulness of God only through the fiery ordeal of trial, in contradistinction to that, which, as plausible through subtlety, bore the sem-



blance of truth, and yet was false. Proof, therefore, is essential, as derived through experience, as a means of evidence for trust and reliance.

A complete correct unfolded being, according to the plan and design of God, cannot fall, cannot sin, otherwise there must be fault in the plans and designs of God, as not answering a beneficent end, which, were it a fact, the new Heaven and new earth, as set forth in the apocalypse as pure and holy, may be liable to be defiled and subject to a change in the character of its inmates ; and neither God nor man hath surety that harmony, order and goodness can be established in the Universe of God for any length of time.

From the above facts, man can look to no source for lasting happiness except to the invulnerable complete, as existing in the complete plans and designs of God, in the complete development of a complete humanity, physical, mental, moral and spiritual.

We teach true religion to be a principle of correct action, arising from correct complete development of the complete nature of man as designed of God.

We do not wish to be understood, when we speak of men and things as not personally complete, as intending to reflect discredit upon the character of God, but otherwise.

Man, as a personal free agent, is obliged to unfold his own personal wit, through his own unfolding powers as a free agent, acting independently as a matter of choice, God furnishing means for correct personal being, which requires time and experience to correctly, practically adjust and set in order in rectitude, in the interim of which, man is liable to mistake and error, until complete nature crowns man as a perfect work of God.

Uncertainty arises from lack of personal knowledge.

As the gift of God to man, correct reason is the only criterion by which to judge of correct action, as it regards the life of man, or to inspire correct action in man.

Intuitive revelations must be subject to the judgment bar of reason to obtain a just verdict of the truth or falsity of that which is claimed to be intuitively inspired.

By reason, men are obliged to judge between truth and error, whether it be of the existence of God, or of a future state, as a matter of fact, revealed by the inspiration of God.

God can hold no intercourse with man except through the avenues of the organic sensuous powers of man ; therefore, reason stands forth as the greatest gift of God.

True reason consists of that power in the mind of man by which reliable, recognizable facts are made known, as connected with the immutable laws of the Universe.

Man must know to comprehend ; hence, true reason is the parent of reliable intelligence.

To be a good man is only to be correctly human.

In correct, complete humanity human goodness consists.

All human emotions are products of causes, personally begotten and imparted to others.

But few persons are blessed with personal creative powers in which marks of intuitive genius are traced.

Inventive genius amounts only to the discovery of that which, under favorable circumstances, might have been previously made known by others.

All simple, primal, infinite elements of being are correct complete and pure.

In correct complete being there can be no defect or fault.

Defect and fault must, therefore, originate in that which is incomplete.

From incomplete formed being, incomplete action was engendered.

Man, as designed of God, in completion and perfection, is faultless.

Complete personal free agency consists in complete personal knowledge and experience, as a result of complete formed powers.

To be a correct complete good man, is only to be correctly completely human ; in which correct complete human goodness consists.

Good ideas, good sensuous emotions, rectitudinal in experience, are products of a correct complete line of causation calculated to produce the above results.

Bad ideas and bad sensuous emotions, bad experience and a bad heart, are products of bad physical, bad mental, bad moral and bad spiritual framing, as a result of incomplete unfolded powers.

The unfolding of human character, good or bad, does not require the immediate presence and action of God, only as considering God the author of definite immutable laws. Man, as a creature formed by God, through agents and agency, is a subject of definite immutable laws, for the promulgation of which spiritual messengers are employed.

The supposition that man can be partaker of the veritable spirit of God, is an absurdity ; for the infinite spirit of God is a consuming fire. Hence, goodness in man consists only in the correct complete unfolding, and correct complete action of man's powers of body and mind, physical, mental, moral and spiritual, as designed of God.

Our first parents, in their first creation, in personal, intellectual, moral and spiritual being, as free agents, were incomplete ; otherwise they could not and would not have disobeyed and sinned.

That which is completely good of itself cannot become evil ; otherwise, the plans and designs of God are false.

That our first parents were incomplete, in their first creation, in personal, intellectual and moral being, their disobedience proves.

All complex action is a result of the combination of pure, simple primal elements ; a correct complete composite of which is faultless and good ; and all action produced and flowing therefrom in the complete must needs be essentially pure and good.

Definite combination produces definite action ; definite combination being a result of definite combining powers.

A definite complete complex produces correct definite results, from the indubitable principles of cause and effect.

Correct complete formation produces correct action. Correct complete action produces correct complete being.

The above principles are applicable to finite intellectual, moral and spiritual free agency ; otherwise the plot and plan of God's Universe is defective, which reason, science, philosophy and divine revelation repudiates.



The above principles prove that the integrity or error of truthful or untruthful development of human personal powers are subjects of philosophical and scientific investigation, as it regards truthful or untruthful development of man, as a creature of God, as there can be no defect except as fault, and no fault except as defect, in the Universe of God.

Human nature, correctly, completely unfolded, will, as an inevitable result, correctly, completely act; otherwise, man, in complete, personal formation, as a free agent, as the work of God in plan and design, is erroneous, for which God would be in fault.

Human moral powers, as developed through correct reason and correct mind, constitute correct, complete developments as designed of God.

Moral powers are developed through the agency of ideas.

Ideas are derived from impressions, from within and without the man; inwardly, through the agency of personal reflection, from without the man, through the agency of the surrounding world.

Upon the rectitude of impressions depends the rectitude of ideas; hence, ideas are individually acquired; whether true or false, as results of investigation, as a matter of reason. Man, therefore, must needs investigate to know truth, whether developed through his own personal observation, or that of other persons; in either case, truth is a product of impressive powers. So also is error; all the difference is, one is correct, the other false.

All ideas are either true or false. All ideas are derived from true or false impressions. Hence, all ideas are acquired, as a result of experience, from impressions, internal or external, as the case may be.

From whence are derived false ideas and false impressions? There is but one true answer, which is as follows:

False ideas and false impressions are derived from incomplete personal formed being.

Impressions are results of motion; motion is a work of combination among finite, sensuous powers. Incomplete personal action is a result of incomplete personal combination, through which false ideas are engendered.

A change from evil to goodness requires no special action on the part of God ; outside of God's established laws of the correct order of things, of which Christ is morally an example and correct exponent. Hence, the human faculties and powers in the integrity of correct, complete, development and correct, complete exercise, embraces all principles of human goodness required of man by his Creator.

A human being undeveloped in mind and reasoning powers, is destitute of the means by which to acquire correct experience of truth as a matter of reasonable investigation, and is, therefore, incapable of correct personal government or correct personal action.

Upon the above principles is established the minority period of our youth, and also the sponsorship of the Episcopal Church.

Destitute of personal experience in knowledge, man does not possess any correct criterion by which a correct idea may be formed of that which is true or false, as it regards duty or obligation. How do we know that God created the Universe? We answer: through knowledge and reason, gained through investigation and experience, as a product of the powers and senses which God has provided for us to unfold and exercise for the obtainment of the above knowledge.

By reason we judge of the truth of divine revelation. A man destitute of knowledge and reason, would be incapable of recognizing truth as a matter of fact.

Upon the above principles our first parents, in a state of personal undeveloped reason in their first creation, were minus in correct personal intelligence as free agents, and yet, as free agents, they must choose and act for themselves ; being possessed of no personal criterion of personal correct choice within themselves, they acted upon information which by them had not been personally previously tested as matter of fact, and were deceived and fell.

The complete development of the faculties and powers of man, reveals the correct, complete rationale of all recognizable fact necessary for man to know, according to the complete laws of God as a proper criterion of a true

rationale of all things connected with the estate of man, for faith and practice in this present life.

No truthful man, as yet, has received as fact a principle or tenet of faith, without a personal satisfactory reason within himself of the truth of the same; and yet, in the absence of more truthful knowledge, a man may be duped through incomplete developed powers of body or of mind.

1. The products of complete being, when completed are complete.

2. The products of perfect being, when perfected, are perfect.

3. Unfinished products of complete causes are incomplete.

4. Unfinished products of perfect being are imperfect because not entire; principles and things not entire, in view of complete end and design, are faulty.

5. Faults arising out of that which is innocent, therefore, spring from defect as resulting from that which is incomplete.

6. There is no cause without an effect.

7. There can be no effect without a cause.

8. There is no fault without a defect.

9. There is no defect without a fault.

10. A work cannot be complete until it is finished.

11. An incomplete, unfinished work is defective.

12. All finite formations are defective until complete.

13. Incomplete formations are liable to error of action.

14. A good, complete and perfect tree, under favorable appliances, cannot bring forth evil.

15. A sweet fountain cannot bring forth bitter waters.

16. That which is complete and perfect within itself, of itself cannot become incomplete or imperfect; otherwise, it is not complete and perfect.

17. The attributes of God are complete and perfect.

18. The works of Nature, as designed of God in completion, are not defective.

19. Nature, in completion as the plan and design of God, is perfect.

20. The works of Nature, in a state of incompleteness, are defective.



21. Man, in a state of incomplete personal being in wisdom and intelligence, is imperfect and defective.

22. Man, as a free moral agent, is self acting.

23. Man, being a personal free moral agent, God cannot act for him ; man, therefore, acts for himself.

24. Correct, complete personal intelligence is essential to correct, complete personal free action.

25. Man must correctly personally know, to correctly personally perform.

26. The inevitable result of correct, complete personal formation would be correct, complete personal action.

27. Correct, complete action cannot exist prior to correct, complete formation.

28. In the hands of God, finite spirit is a product of living unfolded finite motive substance, and, as a created being, depends upon finite living motive substance for perpetuation.

29. Correct, complete formation is essential to correct, complete movement, equally applicable to personal powers as well as natural and physical being.

30. Individual being, to become perfect, must become complete.

31. Correct human personal formation is a result of time and personal experience, in connection with correct informal powers.

32. Moral evil, as derived from our first parents, is a result of incomplete personal experience, derived or existing as a product of incomplete, defective personal, formal and incomplete personal informal powers.

33. Being is essential to finite personal form.

34. Motive substance is essential to being.

35. Negative and positive substance is essential to the existence of negative and positive force.

36. Correct, complete personal formation is a result of correct, complete personal forming powers.

Correct, complete personal forming powers consist in correct, complete personal knowledge and correct personal experience, no matter from what source derived.

Correct, complete knowledge, and correct, complete experience, so far as finite personal free moral agency is

concerned, are derived through the channels of the complete evolution of complete nature, by which is begotten correct, complete mind and correct, complete choice, as designed of God.

Effort is the grand agent of individual action.

Correct, complete effort is associated with correct, complete knowledge and correct, complete personal experience.

God in his works is faultless.

Man, in incomplete personal development, is personally faulty.

Incomplete character is a result of incomplete personal formation.

Incomplete form exists in all things not complete.

Incomplete personal forming powers are results of that which exists as not entire, but only in parts.

No work can be entire until perfected, in the interim of which error and evil doth arise.

Man, being created free, of necessity was obliged to judge of the rectitude of persons and things through the agency of his own personal powers, which, until complete, were liable to error in idea and choice (honestly so).

Man's personal powers of mind, until correctly, completely developed, are incapable of surety, in and through self, of correct, complete choice.

Without correct, complete personal judgment there can be no personal surety of correct, complete personal action.

Personal moral deformity is a product of personal error through personal defect.

Personal moral defect is a result of the personal incomplete; hence, there is no defect without fault and no fault without defect in the Universe of God.

Neither God or man is to blame for impossibilities.

God cannot remove evil from imperfection, but, thank God, God can remove evil and make perfect through the complete.

If rational, reasonable powers, when correctly, completely unfolded, can act irrational and unreasonable, (which would be a seeming contradiction,) God, as the author of rational, reasonable powers and principles in

things, would be in fault; freedom in correct, rational action, (thank God), does not imply foolery.

The above principles reveal that the perfect renovation of mankind can be consummated only through the agency of the complete, as a work of perfect unfolding of man's complete, complex powers, physical, mental, moral and spiritual; for complete personal rectitude consists in the complete establishment of correct, complete personal principles of being.

"Do healing streams ever flow without the touch? Is not all grace conditional? Does the spirit ever operate without instruments?"—*Religious Paper*.

Substance and sensuous powers are essential to conscious existence and the reception of instrumental action.

Finite spirit is a result of sensuous being, for, without sensation there can be no finite conscious being.

Correct individual personal powers are products of correct creative impressive agents and personal surroundings, through which correct knowledge and correct experience is obtained.

Correct sensations derived through the agency of correct sensuous causes, produce correct spiritual being.

There is no personal fault without previous personal defect. Personal defect is a result of the personal incomplete; hence, correct finite spirit is a result of correct, legitimate causes, which, if properly brought to bear on the forming character of man, his character will be as true to virtue as the needle is to the pole.

Finite evil character and finite evil action originate from incomplete surroundings, which should give place to that which is more complete.

No reasonable authority disputes the morality of correct action.

Men follow the stronger motives of their stronger passions.

Strength of motive and strength of passion are derived from education, precept and example, as formal and informal powers.

Enlightened reason and true intelligence are sure guides.



Ignorance makes mistakes in attempting to discover truth.

Logical inference drawn from Nature proves that there is a God.

Rational deductions drawn from the constitution of the Universe prove to an enlightened mind that the spirit of man is immortal.

A producer is more potent than a product.

Man, under God, is a product of forming powers, so far as life is concerned ; only in personal character man in part is personally developed.

Complete formation will insure complete being in man.

Incomplete formation is partial in product.

Christ is a representative of complete formation, in harmony with the deity.

To become like Christ is to become in harmony with God.

Self evident propositions need but little proof.

That a God exists Moses assumes as a self evident fact, which enlightened reason admits without occasion for argument.

There is no finite spiritual action in the Universe except that which is produced through change of living substance.

Hence, the development of finite spirit is a product of the vibrating movement of living motive organic substance, as a product of living motive substantial causes. Hence, living motive substantial powers possess a priority of being to finite spirit ; in fact, finite spirit, under God, is begotten through the agency of motive substantial force and perpetuated by it, without which finite spirit could not exist. Hence, a finite, spiritual, created Universe, independent of a motive material one, is an impossibility. Motive substantial powers are, therefore, essential to the existence of finite, spiritual being.

Definite, motive, substantial action is essential to life, sensation, mind and spiritual being.

As an ordinance of God, the faculties and powers of man in completion and perfection are pure and holy.

Perfection and completion are all that is required to make man as God would have him be in righteousness and true holiness ; otherwise, God, and not man, in plot and plan is the author of a defective and spurious work.

Man, in completion, therefore, is man in perfection.

As it regards the origin of human existence, breath begets calorification, calorification begets life through the agency of the lungs, which calorification is changed in the brain to animal electricity ; and thus is developed animal and spiritual being, sensation and voluntary motion through appropriate organs. Thus, man becomes a living individual and intelligent being.

There is a movement of living motive substance in the production of sensation, voluntary motion and the creation of ideas. The production of ideas arises through voluntary motion, sensation and thought, which begets mind and will.

Mind, when created, reacts and rules to a certain extent, animal causation ; hence, life begets, or is an agent in the unfolding of life and the development of spiritual intelligence, which is a superaddition to simple animal being.

Individual rational being is not animal crude force, but rather an outgrowth from animal crude force much resembling, in its origin, the aroma of a flower which, of itself, is not the flower, but rather the evolved spiritual essence of it, of which perpetual being requires a perpetual supply ; hence, perpetual, spiritual being requires perpetual alliance with living motive substance, to be immortal in the realms of finite, material being, as derived from the infinite.

Finite spiritual being is, therefore, evolved through definite forms of motive, living, substantial being. Man, therefore, under God, is a product of Nature, which, when complete, constitutes a complete man, mental, moral and spiritual.

God's spirit cannot commune with the spirit of man only through the powers and senses of man. The powers and senses of man can be unfolded only through living, motive, organic Nature, as designed of God.

Human spirit is a product of the combination and combined action of definite, living, substantial, motive substance, which, when unfolded and awakened into life, can never be rescinded or dissolved, nor return as a futile production back upon its author ; hence, finite spirit, once created, becomes immortal and can never be destroyed.

Nature is of God, of which the life of man is an abstractive product; hence, man was made of the dust of the earth, and, as an earthy, incomplete thing, returns to the earth again, to re-emerge again through the quickening spirit of Christ, the complete and perfect work of God.

Living, substantial, motive force (in the hand of God) into what a vast variety of forms hath it been wrought in the immensity of God's vast dominions, of which the solar systems in space are examples, even down to the globe which we inhabit, and still lower, though not less wonderful, as embraced in micoroscopic objects untangible to the naked eye, and say nothing about intermediates which inhabit the mighty deep or roam over the continents and islands of our globe, all of which are products of Nature, as ordained of God, through the agency of living, negative and positive, substantial, motive forces.

The burning taper by which I write this moment, at midnight, is undergoing change of latent, substantial, motive condition to that of active state, producing light.

In view of the combustible character of material things, who will not say that negative and positive force, in the hand of God, through living Nature, is endowed with life? In fact, negative and positive, substantial forces are the primal elements of life, of which organization, sensation, voluntary motion and conscious being are but higher and more complicated wrought forms of being.

"The government of finite mind, speaking anthropologically, is a more august achievement than the creation of that mind. \* \* The idea of character is an advance upon the idea of Nature. \* \* Character in a soul conceived of as an effect of God's working, is a more sublime product than the making of that soul. \* \* It springs up above the sphere of merely creative power into that of moral empire, where God makes flexible to his will the immense population of intelligence and of liberty which fill the Universe with his own image, then man is man and not a manakin, self-creating, free, and free because self-acting; otherwise, moral government over him were a fiction."—*Austin Phelps, of Andover Institute.*



A being (not capable of error) self acting, of necessity must be possessed of complete personal powers ; personal powers are products of personal unfolding, which, to possess a truthful bias in personal creation, requires complete, correct knowledge and complete, correct experience.

The moral government of God is based upon complete formation and complete action. Correct form is essential to correct action in physics, mind or morals.

That God is truthful, as our creator and lawful sovereign, How do we know ? We answer, through reliable evidence, derived through experience, which experience, before we possessed it, we were destitute of. Man, in ignorance of God, does not know God, and will not obey God nor keep his laws.

Belief is a result of credence. Credence is a result of reliable information.

Reliable information is derived from satisfactory evidence and personal experience, as a result of sensuous, conscious powers in action.

Sensuous, conscious powers are derived from living organization, as a product of the combined action of positive and negative forces of the Universe, so ordained by immutable decrees.

Original personal defect stood in the same category with our first parents as it does with their descendants, namely, as a result of incomplete personal being. Complete, finite, spiritual powers are based upon complete mind. The above principles are in harmony and keeping with the spirit of God. \* \* In man's first creation complete action was required of man, which he was not able to perform until personally completely unfolded in wisdom and intelligence.

Correct choice is begotten of correct mind ; obedience is derived from correct developed mind, which God could not create in man and leave him free as a personal being in himself. Our first parents were defective at first, as not developed personally in knowledge and wisdom, through experience. The above explains the secret of the origin of deformity in the fountain head of the human race.

Finite action and finite choice are works of the Creature, designed so by the Creator, that finite beings might be self-

acting and personally free, as rational, intelligent being, under the care and protection of Almighty God, in which the wisdom of God is apparent.

In the complete there is no lack. Where there is no lack there can be no defect. Where there is no defect there can be no error. Where there is no error there can be no sin. Where there is no sin there can be no fault. Where there is no fault completeness rules and reigns supreme and unalterable, as the attribute of the infinite and eternal God.

Power is essential to maintain material concrete substance in latent form, (as well as mobile,) changing its state, as is witnessed in fire and flame. Hence, Plato considered the earth and the elements possessed of life, but not as individual or intelligent.

Power is essential to animal life, as a product of substantial motive force, of which human spirit (under God and Nature as directing and orderly cause) are products, through combination, organization and organic action.

“You are mistaken in supposing that in these days intelligent clergymen are afraid of science or the revelations of science. It is now pretty well understood that science simply reveals the manner in which the Creator made and perpetuates the Universe, and that, as science and Scripture both come from the same infinite source, they will be sure to harmonize when both shall be thoroughly understood.”

—*Editor New York Ledger.*

Truth is the chief of the ways and works of God, eternal in Nature and attributes. The strongest and most important of all things, in value above all things. The mortal who is in favor with truth is wise and a friend of God. Truth is the sum and substance of the word of God, by which alone mortals can distinguish good from evil.

Through personal developed rational being only can mortals know truth.

True attractive impressions beget true desire. True desire begets correct choice, as an act of correct will. Perfect intelligence alone is capable of complete choice in the selection of lawful, desirable objects.

\* \* \* Science is not hostile to true religion. \* \* \*

“Sir David Brewster and over one hundred and fifty of the principal men of Science of Great Britain, have signed a declaration of their belief in the agreement of science and revelation, which is of great significance in these days, when strenuous efforts are made to weaken confidence in the sacred Scriptures. After expressing their regret that some have perverted scientific researches into occasion for casting doubt upon the truth and authenticity of the holy Scriptures, thus making natural science an object of suspicion with many, they say: ‘We conceive that it is impossible for the word of God as written in the book of Nature, and God’s word as written in holy Scripture, to contradict one another, however much they appear to differ.’”

They refer to the fact that physical science is not complete, but only in a condition of progress, and “confidentially believe that a time will come when the two records will be seen to agree in every particular.” “We believe,” they add, “that it is the duty of every scientific student to investigate Nature, simply for the purpose of elucidating truth; and, that, if he finds that some of his results appear in contradiction to the written word, or, rather, to his own interpretation of it, which may be erroneous, he should not presumptuously affirm that his conclusions must be right, and the statements of Scripture wrong; rather, leave the two side by side, till it shall please God to allow us to see the manner in which they may be reconciled; and, instead of insisting on the seeming difference between science and the Scriptures, it would be as well to rest in faith upon the points in which they agree.”

“At the late meeting of the Convocation of Canterbury, a petition, signed by some of the most eminent scientific men in Great Britain, was presented by Canon Wordsworth. the petitioners described themselves as students of the natural sciences, and expressed their sincere regret that researches into scientific truth were perverted by some in our times into occasion for casting doubt upon the truth and authenticity of the Holy Scriptures. We, therefore, pray that the bishops and clergy in Convocation assembled, and



of the Church of England, will do all in their power to maintain a harmonious alliance between physical science and revealed religion."

In a lecture before the Phrenological Society, by WILLIAM H. CHANNING, he commenced with the remark that "he wished to present the laws of human life in reference to the great co-operative movement which is to make every man manly, every human life human. The great element which gives reality and force to the life of man, is, its relation to the divine; this alone enables us to comprehend the present life. Life, in the highest sense, is the mode of existence possessed by the infinite being; this conception is interwoven with the primitive elements of our nature, and necessitated by the essential laws of thought; and on this depends all the philosophy of life.

"The knowledge of the infinite is attained by an intuitive perception of the soul by all the analogies of Nature, and by light poured in from a higher source, the direct revelation of the Creator to the creature. The divine unity is not a simple abstract unity, one implying the absence of multiplicity, but one involving a perfect harmony in all the complexity of its relations. We cannot think of this unity as existing alone, but as bound to communicate itself from the necessity of its nature. Out of the infinite fullness of the Divine Being arises the necessity of a material universe, corresponding with this perfection, and of a spiritual universe with a conscious affinity with the Creator."

Mr. C. unfolded these considerations at some length, and then deduced from them the first law of human life, namely, man derived his life entirely from the Divine Being, and made in His image, every faculty and power in his complex unity is divinely inspired, spiritually good, and indestructible. Life in its essence can not be had, for it is from God. To say that what he communicates is bad, is to destroy the character of God. But this does not imply the non-existence of evil; "Its power and prevalence" said Mr. C., "can scarcely be exaggerated." But what is evil? Not a thing essential, not inherent, not in the life itself; Man,

like God, being a complex unity, evil is the chaos of his being instead of harmony, and grows out of the very power of the life with which he is inspired. All evil is the result of confusion, disorder and perversion in the primitive elements of the soul.

Hence, the second law, as stated by Mr. C., is, that the various affections and powers do not act by themselves, according to the design of their Creator, but only when placed in condition adapted to their nature. This was illustrated at length, and the natural and social condition necessary to the true development of humanity was described with great truth and power.

The third law announced by Mr. C. was, that these affections cannot grow without an opportunity for their exercise in useful, co-operative labor, and, as a summary of the preceding, the fourth law was stated that, for man to be a true image of God he must become a complex unity in a social organization, founded on divine laws.

Mr. C's illustrations of the various points of his discourse were rich and felicitous, and his earnest advocacy of social arrangements which shall do full justice to universal humanity, were received with warm expressions of approbation.—*New York Tribune*.

"Give a child no exercise and will he not become a dwarf?"—*Sizer's Phrenology*.

If the above quotations be true, and the means of correct moral culture be scanty or misapplied, the moral character of a people may be dwarfed, or decline through perversion. Empires receive their decline and overthrow from the above causes. The American people should be on their guard and come to time in such matters as the above.

The American people, though far advanced in the arts and sciences, with all their colleges and literature, possess no complete maps and charts for the correct, complete culture of our youth; things should not continue thus. "Tis moral grandeur makes the mighty man." As a witness to the above facts we cite a passage from *Sizer's Phrenology*. "If size of brain be a means of power, and if expansion imparts size and activity to the brain, and energy and

strength to the mind, it follows, that circumstances and training have an important bearing upon the development and direction of the mind and the individual and general well being of the human race. \* \* We find no fault with the expansion of the intellect, we say, go on with this good work, but while this is attended to, if the expansion of the moral nature of the student be neglected, we cannot wish the system good speed. \* \* Sling up one arm and use the other, and, although attached to a healthy body, would not one be small and weak and the other large and strong?"

A statue of bronze or marble, to be self supported, must be of definite proportions, properly arranged and properly poised upon a proper balance, otherwise, it will not stand alone but will fall to the ground. Mind, rational and moral powers, to possess personal rectitude personally supported, must possess a complete personal equipoise or complete personal balance.

"It has been, and now is, too often considered amply sufficient to develop and enlighten the intellect, while the propensities are permitted to revel with all the impetuosity of blind animal passion. \* \* \* \* Expand the intellect of a vicious man, and you doubly arm him to scatter firebrands, arrows and death. \* \* \* \* The present mode of education is defective in many vital points, or else why are not our great men more moral? \* \* \* \* The inordinate activity and strength of the animal propensities causes all the misery which makes countless thousands mourn.—*Sizer's Phrenology*.

"Man has been proclaimed by the divine power to be a free agent; he has been gifted with reason and with will, to be exercised in all the concerns of life; and we but do our duty and his bidding in the recognition of what may be required of us." \* \* \* \* The fatalism of the Hindu; the tranquil acceptance of the ills of life, unaccompanied with any effort to overcome them, we are taught by the highest authority to condemn. \* \* \* \* It is our duty to work, and use such means as have been placed at our disposal, to amend, not only our own condition, but also



the future of those whom God has consigned to our care.”  
—*New York Independent of Dec. 14, 1871.*

Mr. Wiley, the Scotch Presbyterian divine, and Dr. Dollinger, the German Catholic reformer, are sympathizers, in a measure, with true Christian union, as the following quotation proves, as expressed in personal interview: “I am persuaded the time is come when we must abandon our policy of division and work for the union of the Church.” Mr. Wiley, in reply, said: “There is but one Church on earth, and how that church is to be made one, outwardly as well as inwardly, I know not, unless all parties come to the Word of God; \* \* \* \* your church admits the Bible to be inspired and an infallible rule, so does mine.”

Why not come to that ground which both admit, and work for the uniting of the Church?

As it regards Christian unity, “Days shall speak and multitudes of years shall teach wisdom.”—*Job 32; 7.*

True science and true philosophy is predicated upon the laws of God. True religious unity is predicated upon the laws of God also. There is no principle of religious unity or moral faith which is not a subject of science and philosophy, as all true science and all true philosophy, and all true religion, are subjects of divine law, the true exposition of one in various degrees forming a true exposition of the other, as both are connected with and based upon divine law.

According to Father Hyacinthe, the great Catholic reformer, “In the religious crisis through which we are passing two things are supremely necessary; sincerity and logic.”

As the religion of Christ is a subject of true faith, and not in subordination to the errors of sects or unwarranted dogmas of partisan creeds, it follows that the religion of the Bible is a subject of true logic, as true logic harmonizes with true faith. True faith being in harmony with true religion, and true religion harmonizing with true logic, true logic harmonizes with true reason, as the gift of God, based upon the laws of God, as true faith and the laws of God do not disagree. True religion has for its foundation (as

derived from Christ and his Apostles,) in the language of Father Hyacinthe, "truth absolute, and, consequently, unchangeable. \* \* \* \* Unity, perfect, and, in one sense, exclusive.'

Among Catholics and Protestant sects, in articles of faith that which does not coincide with truth and unity, is anti-Christian, the correct exposition of the Word of God forming a standard of true faith, true reason, and true logic, as the gift of God, as the exponent of the meaning of the sacred oracles.

According to Father Hyacinthe, "rationalism threatens to suppress revelation." To which we reply, true rationalism corroborates true revelation, and does not seek to suppress it. False principles which may be claimed as rational may belie revelation; true rationalism does no such thing. True rationalism, as the gift of God, does not antagonize its author.

Father Hyacinthe affirms that "Protestantism maintains revelation, but mutilates it, and, in fact, while exalting the Bible, separates it from the living tradition which complements and explains it, and substitutes the individual faith of the Christian for the collective faith of the Church."

The above Protestant faults, enumerated by Father Hyacinthe, are chargeable to Catholics as well as Protestants, so far as they fall short of the teachings of Christ, as a rule of Apostolic faith, as the Word of God, according to his own showing, for he declares, "If the Pope and the whole hierarchy turn heretics the Church is not where the Pope and the bishops are, it remains where the faith is."

As it regards unity and purity in articles of faith, Protestants as well as Catholics are in fault, it being agreed to by all that the true faith of God, delivered by Christ to the Apostles, is not antagonistic to itself, but is, in fact, a unit, and not disorderly, diversified. Protestants claim, and not without reason, that the Catholicism of the later ages has deviated from the ancient spoken and written word, as promulgated by Christ and penned by his Apostles, in many important particulars; and that Protestants were, therefore, obliged to exist in isolate form, separated from

the Catholic See, in order to maintain the purity of the true ancient Apostolic faith once delivered to the saints. When, through the providence of God, the Catholic Church reforms, and steps back upon the ancient platform of true Apostolic faith, as first delivered to the saints by Christ and his Apostles. True Protestants will be ready and glad to hail Catholics thus reformed, in the language of Father Hyacinthe, "as unity, perfect and complete, \* \* \* and truth, absolute and unchangeable" as the Word and oracles of God.

Protestant sects, were they free from errors, might congratulate themselves, which, unfortunately, is not the case, according to their own showing, for, between themselves, through their various creeds, all are personally supposed to be right, and, on the other hand, by others supposed to be wrong.

Protestant sects need a reform as well as Catholic.

Protestant sects should become harmonical in articles and practice, that the voice of the true harmonic Apostolic faith may not pronounce words of reprimand and censure against them.

How can Protestants, with a claim to true orthodox faith, disagreeing among themselves in Church articles, with a good grace successfully show up the errors of the Latin Church? Truly, the proverb of Christ, of "why seest thou the mote, etc.," is, in a measure, applicable to them. Protestants should obtain complete harmony among themselves in articles of faith and practice, that they may truly honor the true Christian faith, as delivered by Christ to his Apostles, as "unity, perfect," "truth, absolute and unchangeable." The faith once delivered to the saints demands that the Christian world become a unit in faith and practice, even as Christ and the father are one; that the seeming difference among Christ's followers may be no longer a stumbling-block to unbelievers, which is repugnant and derogatory to all true fellowship with Christ.

Correct logic harmonizes with true rational being. Well may Father Hyacinthe, as a wise man, exclaim: "In the



religious crisis through which we are passing, two things are supremely necessary—sincerity and logic.” As a motto for the present Christian age, the above sentiment of the great Catholic reformer, no good Christian can, for a moment, dispense with, and be truly and completely apostolic.

It would seem, according to Father Hyacinthe’s showing, that Catholics, as well as Protestants, have, in some respects, become a dead-letter, the Apostolic faith forming a standard (by which to judge,) as true logic and true sincerity, as the gift of God, is indispensably connected with all correct faith. Suppose Catholics, as well as Protestants, through the agency of sincerity and logic, as the gift of God for the obtainment of that in which true Apostolic faith consists, examine their articles of faith and practice, and, whatever is not according to sincerity and logic, expunge as not in accordance with true Christian faith, but derogatory to the ancient written and spoken Christian word.

The above suggestions, adopted and acted upon by good Catholics and good Protestants, they may become one in sentiment and practice, and in harmony with the living tradition of the primitive Christian Church as established by Christ and his Apostles.

While Father Hyacinthe adopts sincerity and logic as the only true means for the proper comprehension of true, Apostolic faith, as delivered by Christ and his Apostles to the saints, he should, at the same time, recognize that he steps upon the true platform of rationalism, as the gift of God, for, “sincerity and logic” are based upon rational principles, and rational and reasonable action, as the only true means for a true exposition of the Word of God.

True rationalism, as derived from God, is the foundation of the precepts, doctrines and Gospel of Christ, as the gift of God, upon which the Apostolic, true Catholic, and all true Christian faith is based, as means for the production of a complete humanity, physical, mental, moral and spiritual, as exemplified in the being, life and character of Christ, which was faultless in plan and design, and also in the unfolding of the same, as the result of a complete

rational being, evincing the infinite wisdom, power, and beneficence of God, as it regards the production of a complete, finite, free moral being after His own likeness and image.

True rationalism is a subject of divine law, and the fulfillment of divine law is a proper means to a beneficent end. Christ derived his virtue from the fulfillment of the divine law of God—one jot nor one tittle of which, according to Christ, could fail, but all must needs be fulfilled.

Christianity is, therefore, a subject of divine law, and the fulfillment of divine law, divine law and true rationalism being inseparably connected as means to proper ends.

True rationalism is nothing less nor more than truthful unfolding of powers of body and of mind, in connection with truthful, reasonable exercise and proper employment of the same, according to the complete plan and design of God. Or, in other words, true rationalism is nothing more or less than truthful being, truthful recognition of divine law, and implicit obedience to the same, as rational, just and right, which is the sum and substance of all true Christian faith and all true Catholicism to boot. The man, naked, and cutting himself with stones, in the Tombs, was destitute of true rationalism until healed by Christ, when he became clothed and in his right mind—rational and sincere, and, most likely, logical.

Transgression is irrational and unreasonable, and not truly logical as it regards faith and practice. Where there is true rationalistic being there can be no sin.

Many advocates of Christianity fail to recognize that complete, rational, reasonable being, according to the complete plan and design of God, is the acme of Christian perfection. The first sin of our first parents was irrational and unreasonable, derived as a result of blank, negative, incomplete developed being in wisdom and intelligence.

Our first parents, in their first transgression, acted in accordance with incomplete powers of mind, as an indubitable result of cause and effect where rational powers exist in partial development, in which condition complete rational action could not be expected; and God did not

expect it, as a remedy was provided in the mind of God before the casuality occurred, as "a lamb slain before the foundation of the world," for restoration from defects produced as a result of incomplete development of rational powers, as the first Adam was of the earth, earthy, incomplete and subject to vanity. The second Adam, as complete, the Lord out of Heaven, in possession of complete rationalism, as exemplified in a true, logical life, sinless, and, consequently, holy, as the Son of God. All true Christian faith is based upon the living word of Christ as the way of the truth and the life. The true Church of Christ must needs be where the faith is, as revealed by Christ in living precept and example, as penned by the Apostles, and attested to by them as the Gospel of Christ, which Gospel is embraced in the Apostolic creed as a matter of faith, as follows :

"I believe in God the Father Almighty, maker of heaven and earth, and in Jesus Christ, his only Son, our Lord ; who was conceived by the Holy Ghost, born of the Virgin Mary, suffered under Pontius Pilate, was crucified, dead and buried. He went into the place of departed spirits ; the third day he arose from the dead ; He ascended into heaven, and sitteth at the right hand of God the Father Almighty. From thence he shall come to judge the quick and the dead. I believe in the Holy Ghost, the holy Catholic Church, the forgiveness of sins, the resurrection of the body, and the life everlasting. Amen.

Under the benign influence of the complete, as unfolded through the doctrines and teachings of Christ in physical, mental, moral and spiritual life, the equity, justice and goodness of a complete humanity will be exemplified, and orderly and harmonic being be established among men, under the glorious influence of which men will cease to lift up the spear, and nations learn war no more.

The product of concomitant circumstances, connected with formations, produces concomitant being. The complete, therefore, begets, in completion, the complete, upon the above principles, and the incomplete begets the incomplete, from which spring the defective or deformed in angels or in men.



Among honest people in sentiment and doctrine, incomplete development in wisdom and knowledge causes a difference in ideas, which begets counter sentiments, as it regards belief in articles of faith.

The teachings and doctrines of Christ, correctly interpreted and correctly understood, are harmonical in every sense of the word.

All Christian disunion designedly begotten and wilfully maintained, is anti-Christian, and derogatory to the word of God, and contrary to the faith of Jesus, once for all delivered to the saints.

In view of the doctrines of the complete as the only true foundation of true Christian faith, it is high time that the Christian world doff the ring-streaked and speckled wardrobe of opposing articles of faith, as true reason, true logic and true Christian sincerity shows them up to an intelligent and enlightened conscience as faulty, and worthy of becoming obsolete.

That which is harmonical and unionistic needs no new attire, but is always neat, tidy, green, fresh and vigorous, as partaking of the complete.

Christian sects should reunite upon the platform of the complete in articles of faith and practice, and put on the habiliments of union in spirit and in truth, white and clean as the unadulterated word of God, that seeming difference may not cast the mantle of dishonor upon believers in Christ, as in reality there can be but one true Christian fold in Christ, and one Christ, and only one true code in articles of Christian faith, and that code is embraced in the complete.

Mr. Wilie, the Scotch Presbyterian divine, and Dr. Dollinger, the German Catholic reformer, are sympathizers, in a measure, with the efforts of all those who labor for true Christian union throughout the world, as the following quotations, taken from the *New York Independent*, prove: Dollinger declared that he was "persuaded the time is come when we must abandon our policy of division, and work for the union of the Church."

Mr. Wilie, in reply, said, "in this, at least, we will agree; there is but one Church on earth, and how that Church is

to be made one, outwardly as well as inwardly, I know not, unless all parties come to the word of God. Your Church admits the Bible to be inspired and an infallible rule, so does mine ; why not come to that ground which both admit, and work for the unity of the Church."

As it regards evangelical Churches, to show that we are not hostile to them, but, rather, friendly, we would simply state that our object is, not to disparage and weaken, but, rather, to strengthen, support and harmonize discrepancies in orthodox creeds. That which is truly Apostolical and evangelical must needs be harmonious. Strictly speaking, the Churches of Christ, in the complete, must needs be a unit, and, consequently, harmonious in articles of doctrine and faith.

Our object is the harmonization of the articles of the Christian Churches throughout the world, that they may become one in spirit and action. "In unity there is strength."

Discrepancy in articles of orthodox creeds are prolific of evil to the cause of Christianity, which, through the adoption of the complete in articles of faith and practice may be done away with, which fault has heretofore been a subject of cavil among infidels.

According to the present articles of the different branches of the Christian Church, each severally in their Church articles are right, while the articles and Church government of others are wrong, which make, through the various branches of Church articles severally, one way all right, the other way severally all wrong. In the language of Benjamin Franklin respecting the old French lady, who herself was always right and others wrong, which, in view of infallibility, provokes the merriment of unbelievers. We think the above faults may be removed through the promulgation of complete principles as discovered and promulgated by us. What say you honorable Professors and students of Yale College at New Haven? What say you honorable Professors and students of theology at Middletown? Suppose you have a coelation on complete principles ; visit each other and exchange sentiments upon the

platform of the complete, in explanation of foreknowledge and decrees which make out, when completely explained, decrees but an equivalent to foreknowledge, and foreknowledge but an equivalent to decrees.

So far as God's moral government is concerned, God, as an unavoidable concomitant, by creating, decreed or allowed the existence of evil, otherwise he could not create, on one hand.

On the other hand, God foreknew that evil would exist as an unavoidable concomitant because he could not prevent it, provided that he did create. The hinge upon which foreknowledge and decrees turn, so far as God's moral responsibility is concerned, is as follows: God decreed evil only as an unavoidable necessity, provided he created. God foreknew the existence of evil only upon the above principles and took the responsibility of evil among his creations only upon the above principles, which evil, in the consummation of his works God has decreed and foreknown will cease to exist. "For Christ shall rule and reign till all things are put under him, and then he shall deliver the kingdom to the father, and God shall be all in all."

The above facts do not do away with finite personal responsibility of character, nor the second death to those who are totally depraved, when correctly explained.

Three orders exist in the new heaven and new earth, which are as follows:

OFFICERS,

CITIZENS,

SUBJECTS.

The first order, as complete, inherit all things.

The second order are the innocent virtuous of limited developed power.

The third order are depraved and subdued of the second death.

"In every question which involves the eternal interests of man the Holy Scriptures must be appealed to in union with reason, their great commentator." "He who forms his creed or confession of faith without these, may believe



anything or nothing as the cunning of others or his own caprice may dictate.

“To conclude, the doctrines or principles which I have stated above and defended in this work I believe to be the truths of God’s. The more knowledge increases the more we shall see that reason and learning sanctified by piety towards God, are the best interpreters of the Sacred Oracles.”—*Dr. Adam Clark.*

That intelligence is an innate principle in man devoid of culture, cannot be substantiated, for man is destitute of knowledge, personally unilluminated by experience. Reason, therefore, considered in form of personal unfolded intelligence in man, is not and cannot be innate, but acquired, notwithstanding through the development of reasoning powers as the gift of God man becomes truly wise. Reason, therefore, as a principle of intelligence, is not innate but acquired; it is innate in man to possess the germs of rational powers, which, if truly developed through proper culture, may become a truly rational being. Correct development of man’s various powers forming a true standard of a true rational being, incorrect incomplete development as an opposite is not completely reasonable and rational, and does not form a true standard of complete human being, as true legend will have it, in the line of causation as a result of the incomplete.

For the want of a nail a shoe was lost. For the want of a horse a rider was lost. From the loss of a battle an empire was overthrown. All as a result of the incomplete.

Perpetuity is a result of the complete.

From the complete shoeing of a horse a rider may be preserved. From the preservation of a rider victory in battle may be won. From victory in battle complete empire may be established and perpetually preserved, peopled with complete citizens, after the image of God, physical, mental, moral and spiritual, according to the laws of God, and in harmony with his laws.

True religion is predicated upon the laws of God, so also is true philosophy and true science. There is no principle of religion which is not a subject of philosophical and

scientific investigation, as all true philosophy and all true science are predicated upon the laws of God.

The great storehouses of principles from which all men are formed are in their fullness one and the same. Selection, composite and the working up of those materials into human forms make all the difference which exists in the characters and dispositions of men on our globe. A complete selection and a complete putting together of complete materials to coincide with a complete standard of a complete humanity in the image of God is all that is necessary to produce a complete man, physical, mental, moral and spiritual, it being a law of God that like produce like in the line of causation and effect. Hence, complete seed, complete soil, complete climate, complete tillage and a complete season, will produce complete fruit equally applicable to men as well as vegetables, all things being equal in plan and design as legitimate result must needs coincide, and, consequently, harmonize. Hence, complete plan and complete execution of plan must needs produce harmony, to the glory and honor of the complete architect of the universe. In the formation of which God employs agents and agency.

Philanthropists, moralists and divines, you are called upon by the genius of truth, which is the Word of God, to enlist in the completion armies of God as promulgators and defenders of the unity and harmony of complete doctrines. The Church of Christ is a unit. Her doctrines do not disagree one with another when correctly interpreted and truthfully explained.

“The man who is so conscious of the rectitude of his intention as to be willing to open his bosom to the inspection of the world, is in possession of one of the strongest pillars of a decided character. The course of such a man will be firm and steady because he has nothing to fear from the world and is sure of the approbation and support of heaven. The clear unclouded brow, the open countenance, the brilliant eye, which can look an honest man steadfastly yet courteously in the face; the healthfully beating heart, and the firm, elastic step, belong to him whose bosom is

free from guile, and who knows that all his motives and purposes are pure and right. Why should such a man falter in his course? He may be deserted by the world, but he has that within which will keep him erect and enable him to move onward in his course with his eye fixed on heaven, which he knows will not desert him."

The summing up of our incontrovertible arguments on the origin of evil among the creations of God, is as follows: God could not create a Universe and people it with free moral, rational intelligent beings, without the existence of evil in that Universe, in the interim of the commencement and completion of that Universe, otherwise God as a holy and benevolent being would have done so, and eschewed evil among his creations and allowed only that which was good to be produced.

Free agents are creatures of forming powers no less so for being free. Complete forming powers will produce a complete man, physical, mental, moral and spiritual, of which Christ is chief, among the ways and works of God, under whose complete rule complete being is to be established through the universal realms of God.

The period of the consummation which is spoken of by the Apostle as "the days of the voice of the seventh angel, when he shall begin to sound," when "the mysteries of God shall be finished, as he hath declared to his servants the prophets."

The doctrines of completion carried to perfection constitute the means to the above end, which will usher in the period when all shall be taught of God and know God, from the least to the greatest.

The tongue of Fabius in eternal prat could scarce be adequate to sufficiently extol the merits and importance of the doctrines of the complete as inseparably connected with orderly and harmonic physical, mental, moral and spiritual being among men.

In complete mental and moral development there is power, which makes the pen more mighty than the sword, while ignorance leads to error in habits, error in habits produces woe, woe produces grief, grief produces despair,



despair forces to known unwarrantable acts, all ! all ! as a result of the incomplete.

The principles of the doctrines of the complete in human physical, mental, moral and spiritual life as designed of God, form a platform of principles crystalline and adamantine. There is no hammer heavy enough to break it, no auger hard enough to bore it. Collision with it only produces corruscations of light which give to it a finer and more brilliant polish.

As it regards the merits or demerits of our work on the origin of evil, reverend clergymen, doctors of divinity and moralists of the present Christian age, please express your opinion ; is our reasoning correct ? Is it just ? If so we expect from you a recognition of the same in connection with a helping hand. On the other hand, should it be claimed that we promulgate error, be so kind as to point out our errors and we will be grateful for such favors and retrace our steps if proved that we have erred.

“By God’s assistance has the work been wrought,  
By his direction to your dwellings brought.”

Substance and force are inseparable.

In the primary line of causation force is essential to the existence of substance, and substance is essential to the existence of force. Living finite substance and living finite force as the work of nature (compounded into organic form) produces animal life.

Infinite substance, infinite force and infinite spirit are coeternal, from which, through the agency of nature, finite organization and finite spirit is derived.

No substance can be reduced or divided so as not to possess latent or active force.

The particles of a grain of sand are held together by latent force, which acts as constant and regular as does the gravitating force of planetary orbs.

“The existence of a grain of sand with its powers and capabilities is as incomprehensible and as wonderful as is the existence of a star.” “He who recognizes the above truth will smile at all human effort to aggrandize that which

is already infinite or to render more sacred the awful mysteries of the Universe."

Definite human sensuous being is a product of definite organization and definite organic action. Definite organization and definite organic action are products of definite substantial composite forces.

The body of Brigham Young contains living negative and positive force in sufficient quantity, were it converted into ollifant gas or glycerine, to blow up a Mormon temple.

To show the spontaneous germinating power of negative and positive force, fill a flask with a boiling solution of dead animal flesh, or sugar water, ammonia or gelatine. The flask thus filled, hermetically sealed, and supplied with pure air at the ordinary temperature and submerged during the experiment in boiling water. The flask corked and a glass tube passed through the cork. The glass tube bent at a right angle and an iron tube inserted and cemented with plaster of Paris. The iron tube filled with wires, leaving only very narrow passage ways between them. The solution in the flask boil and the iron tube filled with the wires heated to redness. While the contents are boiling the steam expels the air from the flask. When the boiling has continued long enough the heat is withdrawn from beneath the flask, and as the steam condenses, the air again enters through the iron tube, the red heat of which is kept up, so that all organism contained in the air, whether eggs or seeds is burnt up and destroyed. The flask cooled very slowly in order that the entering air may be as long as possible in passing through the iron tube, and thus the destruction of its organic matter is insured. When cold the flask is sealed with the blowpipe. Here then you have lifeless inorganic matter. The flask is hung up in a temperature of seventy or eighty degrees Fahrenheit, and on the fourth day a film forms. The flask is opened on the eleventh day and there is a distinct rush of air outwards. Large numbers of living beings of a low organization called bacteriums and vibrios, are found moving with great rapidity. Here, then, we have the production of life spontaneously, without any antecedent in the shape of parent

egg or seed, from certain given conditions of matter," as a result of the living action of living positive and living negative substantial power and force. The above mode for the production of spontaneous life is taken from a work by Dr. Hayes, of Boston.

QUESTIONS AND ANSWERS IN THEOLOGY, AS EXPLAINED  
BY COMMON THEOLOGIANs.

In "Union Biblical Questions," by Albert Judson, page 18, the question is asked, "who were the first persons in the world who doubted the word of the Lord?"

The answer given to the above question by Mr. Judson is, "Adam and Eve were the first persons who doubted the word of the Lord."

*Ques.* How came Adam and Eve to doubt the word of the Lord?

*Ans.* Through temptation.

*Ques.* How came Adam and Eve to be tempted to doubt the word of the Lord?

*Ans.* Through the agency of the serpent.

*Ques.* From what cause was the serpent influenced to become an agent in the temptation of Adam and Eve to doubt the word of the Lord?

*Ans.* From the evil influence of a fallen angel who sinned and rebelled against God.

*Ques.* But how came angels to rebel and sin against God?

*Ans.* From inordinate self love and pride.

*Ques.* How came angels in the possession of inordinate self love and pride?

*Ans.* To the last question common theology ordinarily gives no answer, unless it be "because they had a mind to," or "we cannot tell," as the last link in the chain of ordinary theological causation is run out in the answer to the previous question.

*Ques.* But from whence did innocent upright pure angels get a mind to concoct and practice inordinate self love and pride, when Christ has declared a good tree cannot bring forth evil fruit, nor a sweet fountain bring forth bitter waters?



*Ans.* Common theology does not pretend to reveal the above secret. In the above question in common theology we have the declaration of an effect without an explained cause.

*Ques.* Cannot the above mystery of the primary origin of the first error in angels be cleared up and the secret be revealed which common theology has failed to explain, namely, the original cause of angelic folly?

*Ans.* Yes, by those gifted of God for the above purpose.

*Ques.* Can you tell the cause of the origin of self love and pride in angels who sinned and rebelled against God?

*Ans.* Self love and pride is a product of vanity and folly in angels or men.

*Ques.* But how came innocent pure angels or men in the possession of vanity? (The Scriptures declare "man was made subject to vanity.")

*Ans.* Vanity is a product of folly. (The Scriptures declare God "charged his angels with folly.") Folly is a product of stupidity, stupidity is a product of ignorance, ignorance is a product of incomplete developed personal powers of being in wisdom and intelligence.

*Ques.* But what evidence have you that innocent pure angels were innocent and incomplete in intelligence from lack of unfolded powers of mind in wisdom and intelligence in the primal periods of their creation?

*Ans.* Because they played fool and rebelled, and became vain, and were "charged with folly," and were declared "formed subject unto vanity." Vanity and folly is a product of ignorance and undeveloped wit.

Ignorance and under wit is a product of incomplete being in intelligence and wisdom. No one will dispute that the angels which kept not their first estates were fools.

Lack of intelligence and lack of wisdom is always associated with incomplete unfolded mental or incomplete moral powers.

Complete mental and complete moral being cannot err, any more than a complete good tree can bring forth evil fruit, or a complete sweet good fountain bring forth bitter waters.

For angels to rebel against God was playing fool. For angels which kept not their first estates to play fool evinced them to be consummate fools. Foolishness and foolery originates from lack of wisdom and intelligence, as a result of the incomplete unfolding of wit and wisdom in angels or men who have erred.

Cleanliness and health constitute the new birth. "Now ye are clean through the word I have spoken unto you." *St. John* 15; 3.

Cleanliness is Godliness, so also is health. Physical cleanliness and physical health are physical holiness. Mental and moral cleanliness and mental and moral health constitute mental and moral holiness. A complete combination of the above principles constitute perfect spiritual being. The above principles in their various ramifications constitute a complete Christian theology, according to the oracles of God.

From the *Presbyterian*.

*Religion and Health*.—Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. Especially does this apply to health of body. Holiness is health. Perfect holiness and perfect health go together. The ideal of the one necessarily includes the other.

This fact is well understood, even by pugilists. When they go into training they are always careful to conform, not only to the rules of health, but of morality.

*Theological Nuts*.—I wonder is it necessary for clergymen to keep preaching on "the doctrines?" I can't help thinking that to teach men and women how to live, is much more important in this brief life than to define doctrines. I can't help thinking that the time spent in telling how the adherents of every denomination but our own are going to the "bad place," had better be spent in teaching those about us how to get to the good place. If you reply that it is necessary to put up these doctrinal fences to keep intruders off our territory, I say, if you are wiser than anybody else in the world, it would be a more Christian act to

leave wide open the hospitable gates, that outsiders might come in and profit by it. If you had anathematized a visitor on your front door-step, he wouldn't be likely to accept your after invitation to come in and sit down with you at your table; would he?

Now there are the great army of the weary-hearted, who look up to their "minister" with eyes wistful, like those of a dumb animal in pain, hungering for the hopeful, cheering word that shall give them strength to shoulder another week's burdens; why, instead of the bread of heaven, give them the stone of an indigestible doctrine?

I hope what I say will be taken in all kindness, as it is meant. I have so many times, under such circumstances, gone away without having my burden lifted, not so much as by a finger, from the above causes, that I cannot but deplore it; no more than I can help being grateful for the fitting words that have been to me like "apples of gold in pictures of silver."

The misery that may not be spoken to human ears! The cross worn close into the tender heart, of which there is no outward shine! Oh, if clergymen would oftener deal with these! Creeds! I don't know them. I know God's love, and our exceeding needs. I know His infinite pity, and our outreached, groping fingers. I don't ask what my neighbor believes. I want to know *how he lives*.—*Fanny Fern*.

[Our gifted contributor, FANNY FERN, seems to think that "a knowledge of creeds" and "defining doctrines" are incompatible with "teaching men and women how to live" and "get to heaven." This is the same mistake which the Rev. Mr. HEPWORTH made when he boasted that he didn't know anything about theology. Now, we can't help thinking that in order to be useful in any calling, it is requisite to have some knowledge of it. "Knowledge is power," long ago passed into a proverb; and we know that FANNY FERN will not find fault with us for deeming BACON fully as high authority as HEPWORTH. One of the most perilous trips that we ever made was in passing through the Lachine Rapids, a few miles above Montreal,



on board of a small steamer. The St. Lawrence was very low at the time, and rocks were visible on every side, while the boat was being driven at a fearful rate by the current. All eyes were fixed upon the pilot. Did he understand his business? One mistake on his part, and the boat would have been dashed on the projecting rocks. At this critical time was it not assuring to the passengers to be told, as they were, that the pilot knew every rock in the river, having navigated its dangerous waters from boyhood? But, instead of this, suppose they had been told that he was a "raw hand," that he didn't know anything about navigation, that he didn't want to know anything about it, and that this was his first trip; would they not have had just cause for alarm? "

And is it not just as essential for a preacher to understand theology as it is for a pilot to understand navigation?—*Ed. Ledger.*

Very good, Mr. Bonner; but while you were passing down the rocky channel of the St. Lawrence suppose your craft had been under the joint care of a score of pilots, all of which disagreed in various respects as it regards the whereabouts of the truest channel. The passengers, in such case, would be uncomfortably situated, if not in imminent peril of their lives, from uncertainty of what might happen, owing to the difference of opinion among the pilots. As a natural consequence the question would be asked, which of the pilots is the most correct? which of them can we implicitly trust? Confidence begets composure, composure begets cheerfulness, cheerfulness happiness.

As truth is a unit, and the way cast up for the ransomed of the Lord, according to Scripture, is so plain "that a man though a fool need not err therein." It is proposed that denominational pilots meet in solemn council and obtain a definite, harmonical, denominational chart of the straight and narrow way, as founded upon the Word of God in the complete.

That stumbling-blocks may not exist, to the detriment of truth, through rumors of disagreements in doctrines, as a

result of the denominational incomplete as it regards articles of faith and practice.

A reasonable rational interpretation of the Word of God forms the only true standard of articles of true denominational faith.

“Ye different sects who all declare,  
Lo, Christ is here, lo, Christ is there,  
Your stronger proofs divinely give,  
And show us where the Christians live.”

“What can we reason but from what we know.”—*Pope*.

“Character groweth day by day, and all things aid in its unfolding.”

The above mottoes, in a qualified sense, are applicable to theology as well as moral ethics.

Religious or moral error is a product of the incomplete. In the language of the apocryphal writer, “through which are produced the transgressions of our education,” while “righteousness is immortal,” as a result of the complete, which knows no decay and no death. “The giving heed unto the law of wisdom is the assurance of incorruption, and incorruption maketh us near unto God. \* \* \* \* The desire of wisdom bringeth to a kingdom. If your delight, therefore, be in thrones and sceptres, Oh ye kings of the people, honor wisdom, that ye may reign forevermore.”—*Wisdom of Solomon*.

As it regards a universal Christian union, the Rev. George H. Hepworth, of late Unitarian memory, remarked recently “that, in order that we may consolidate our Protestantism with all our might, as Catholicism is consolidated ; give up the name which is nothing. \* \* \* \* What can be broader than that Church of the evangelists while it retains within itself the elements which particularize every other denomination in Christendom. \* \* \* \* I shall follow where God leads.”

The warp and woof of the primal elements which develop human nature, woven into form in the looms of primal negative and primal positive substantial motive powers, (which unfold finite organic mental moral and spiritual being in

man) never vary in general character, so far as the origin of one general prospective humanity is concerned. Lack of the complete in knowledge and wisdom in the cutting, fitting and making of human physical mental and moral habiliments makes all the difference which exists in the characters of men, physical mental moral or spiritual, from the idiot to the most gifted among men.

In the cutting and fitting of human habiliments, as it regards character, ignorance is liable to make unintentional mistakes, and thus human developing character is liable to be ill shaped or spoiled.

In the working up of fabric odd ends and fragments of necessity must needs exist. Yet, notwithstanding it is a law of the Universe that nothing that comes under the name of veritable substance can be lost. The above law is applicable to mentality and moral being as well as substantial atoms which compose the bulk of major and minor planets. All, all of which stand in some form of relation to one stupendous whole. The above facts attach a certain amount of importance to asteroides in connection with the primary planets around and among which they move.

Humanity in many respects is inseparably allied in endless routine, and thus one man is rendered subservient to another.

Happy is the man in the possession of complete physical mental and moral habiliments, as a result of skill and wisdom in the cutting and fitting of a superior physical mental and moral nature.

Unfortunate is the man ill shaped mentally and morally through ignorance of the true arts of true mental moral and spiritual life.

Truthful argumentation, when it has fully investigated a subject, is liable to assume a circular form of reasoning if farther debated. Should it seem to the reader that we, to a certain extent, are recapitulatory, we offer as an apology that the importance of the subject demands minuteness in expression, as a means for the obtainment of complete delineation, that the subject may be fully understood. Considering the importance of the subject, we hope the



reader will not suppose us injudiciously repititious or officious.

#### QUESTIONS AND ANSWERS.

*Ques.* 1. May Adam be compared to a good tree in the garden of God before he fell?

*Ans.* Yes. In view of the fullness of time prospectively as a creature of God. But prior to personal action and personal development (he was not a subject of praise or censure,) as in the above respects he was at first blank, nude, negative and naked.

*Ques.* 2. Can a good tree bring forth evil fruit?

*Ans.* No. *Matthew* 7; 18. "A good tree cannot bring forth evil fruit," an incomplete tree productively cannot be called good before it germinates fruit.

*Ques.* 3. Were the fountains of Adamic and angelic life sweet and pure in their first creation prior to personal unfolded being?

*Ans.* Yes. Prospectively so as creations of God, in view of the complete in the fullness of time. But, notwithstanding, as it regards personal being in wisdom and intelligence. Neither angels nor men were good or bad personally prior to personal action, and not subject, therefore, to praise or blame before personal action.

*Ques.* 4. As God is the author of all things, according to St. John, and as God is pure and holy, it must needs be that all fountains created by God are holy; how then could they become corrupt?

*Ans.* A complete fountain never can become corrupt.

*Ques.* 5. How then came evil fountains in the Universe?

*Ans.* Goodness in trees and fountains is a product of complete formation. Prior to complete formation (so far as end and design is concerned,) nothing can, strictly speaking, be called good. A good tree and a good fountain must needs be complete to be called good. God is complete, and, consequently, good. Upon the above principles Christ uttered the following words: "why callest thou me good? There is none good but one that is God."

*Ques.* 6. Is the philosophic declaration true that, "'tis education forms the common mind?"

*Ans.* Yes. According to the true Word of God.

*Ques.* 7. If the above philosophic maxim that education forms the common mind be true, can mind have being prior to education as a means for the creation or formation of mind?

*Ans.* No. The evangelist declares Christ to be the Word of God. Christ declares that those who are learned or hear his word obediently, shall inherit eternal life.

The above facts prove that the peculiar character of men and trees are products of forming powers through and by which men and trees are formed, whether good or evil, as a result of the complete or incomplete.

*Ques.* 8. What is the meaning of the word "chaos?"

*Ans.* Chaos signifies condition or state, destitute of orderly form, whether physical, material, mental or moral.

*Ques.* 9. What is the signification of the Mosaic declaration in the Book of Genesis. "The earth was without form and void?"

*Ans.* To be without "form or void" signifies, not as yet orderly unfolded, either material, physical, mental or spiritual. The words, "without form or void" signify, therefore, nude empty blank negative condition or state, as not complete.

*Ques.* 10. Did angels and men possess complete mental and complete moral being before they erred?

*Ans.* Personally they did not, as a good complete sweet fountain and a complete good tree cannot become bitter or corrupt if the Word of God be true.

*Ques.* 11. Is mind a product of creating causes?

*Ans.* Yes. As results of impressive effective and affective powers.

*Ques.* 12. Did God create the dispositions of men and angels?

*Ans.* God created the organic faculties and powers of men and angels through nature as an agent, but the personal development of the germs of human and angelic personal powers, in obedience to wisdom and intelligence, from necessity must needs be the work personally of men and angels, wrought out through personal effort or personal

experience, to be personal, as the history of men and angels demonstrates, God furnishing the means for good, and lack of complete personal development furnishing the evil influences which bias and give tendency to disposition, which creates character, whether good or evil.

*Ques. 13.* Will not correct complete disposing agents, when properly brought to bear upon the germinating character of men, produce correct complete physical mental and moral being in men?

*Ans.* Yes.

*Ques. 14.* Is it possible to establish correct complete affective effective disposing agents which will insure correct complete disposition in men, physical, mental and moral universally?

*Ans.* Yes. Otherwise God could not, consistently, require it of man.

As mind and moral being has been conceded to be a product of impressive agents and a subject of forming powers, periods and stages are indispensable for the unfolding of mind and moral being, in the interim of which mind and moral being as incomplete and defective, is liable to err and go astray, which periods and stages above cited correspond to those conditions spoken of in holy writ as "man formed subject unto vanity." Which periods among angels as it regards intelligence and wisdom, may well be said to coincide with those periods of forming character in which, according to the sacred oracles, the angels of God were charged with folly, as personally incompletely developed in mind and moral being. In view of the above, well may God declare that the heavens are not pure in his sight as it regards the incomplete periods of a forming Universe. Notwithstanding God hath declared that there shall be a new heaven and new earth in the fullness of time when all things are perfect, in which shall dwell righteousness, as a result of the complete.

As a simple essence, all life is from God, and, consequently, good and not evil. But personal character growing out of personal being as a result of incomplete personal powers, is more or less faulty in all its various stages of



unfolding, until verged in the complete. The germination of evil, therefore, in simple personal forming character, primarily is intruded as an attendant of incomplete origin, more or less connected with incomplete personal powers. In consideration of the above fact, learned wits have been led to surmise (and not without reason,) that the origin of evil, as connected with the nature of man "as an accident of the nature of man."

From the above facts it is plain that the seed of evil was primarily germinated in man as a result of incomplete movement of incomplete formed personal powers; it being a law of the Universe that perfect unfolding of complete powers produces holy sinless and perfect life. Nature, as an instrument in the hand of God probably produced physically a full sized man, but, at the same time, in intelligence and moral being a child. At all events, in disobedience Adam and Eve acted quite green and childish. As it regards physical origin of man, in after efforts nature changed her mode of human production, and infantile being was instituted, that physical greenness and moral and mental greenness, through physical mental and moral unfolding, by progressive development might ripen together into perfect being, through the influence of complete impressive affective effective agents.

We quote the following passages of holy writ, as corroborative of the above views:

"But when that which is perfect is come, that which is in part shall be done away."—1 *Corinthians* 12; 10.

"The first Adam was made a living soul; the last Adam was made a quickening spirit." 1 *Corinthians* 15; 45.

"For the creature was made subject to vanity not willingly; but by reason of him who hath subjected the same in hope." *Romans* 8; 20.

"For if the first covenant had been faultless then should no place have been sought for the second." *Hebrews* 8; 7.

"As we have borne the image of the earthy so shall we also bear the image of the heavenly." 1 *Corinthians* 15; 49.

If the image of the earthy were complete there would be no need of a change.

It is an infinite principle that finite formed being be defective until subjected to the complete, and God cannot help it. It is also an immutable law of the Universe that complete formed being is not defective, but pure and holy, according to the laws of the infinite God.

Many heads attached to one body in opposition to each other are antagonistic and anti-Christian. True Christianity is a unit, and, consequently, harmonious as complete and Apostolic.

Through the doctrines of the complete the long sought harmonical relations existing between science, philosophy and true religion are discovered and made manifest.

#### THE MANTLE OF CHARITY.

“Not one man in ten thousand sees those with whom he associates as they really are.”

“If the prayers of Burns were granted and we could all see ourselves as others see us, our self-estimates would in all probability appear much more erroneous than they do now.” “The truth is, that we regard each other through a variety of lenses, not one of which is correct or complete. Passion and prejudice, love and hate, benevolence and envy, spectacle our eyes and prevent us from observing accurately many whom we deem the porcelain of human clay, who are, in fact, but mere pot metal of inferior mould. While a great number of those we put down in our black books are, in fact, nearer heaven than those who traduce them.”

“Men habitually undervalue or overvalue each other. In estimating character the shrewdest of men only now and then make true appraisals of the virtues or defects of our most intimate friends. If we all saw ourselves as the world sees us, multitudes would despise themselves, sometimes without just cause, and not a few be puffed up with pride, for which there would be honest foundation.” “It is not just or fair to look at character from a standpoint of one’s selection; a man’s profile may be inauspicious and yet his full likeness may be agreeable.” “We once saw a youth whose timidity was a standing joke with his companions,

leap into the Hudson and save a boy from drowning, while his tormentors stood panic struck on the bank of the river."

"The merchant who gives curt answers in his counting room may be a tender husband and kind father and a prompt helper of the desolate and oppressed. On the other hand, your good humored person who is all smiles and sunshine in public, may carry something as hard as a nether mill stone in the place where his heart ought to be tender."

"Anomalies among men are common ; there is this comfort, however, for those fellow mortals whose faults lean to virtue's side. The mistakes of such men are excusable who think better of their neighbors than they deserve. Such men as the above are not bad men, for the standard by which judgment is given arises from goodness of heart."

"It is only the base who believe all men are base, or, in other words, like themselves. Few, however, are all evil ; even Nero did a good turn to somebody, for, when Rome was rejoicing over his death some loving hand covered his grave with flowers. Public men are seldom or never judged correctly while living." "No person, however pure, can entirely escape calumny." "All persons, however corrupt, are sure to find eulogists ; history may do them justice, but they rarely get justice while living from friends or foes."

#### THE RELATIONS OF THE BEAUTIFUL TO THE TRUE AND THE GOOD.

"We are first to seek the place of the beautiful—its geographical position relatively to other ideas in the same province of truth. From the earliest dawn of science to the present time there has been one universally accepted answer to this inquiry. The true, the beautiful, and the good have been accepted as occupying the same field of truth, as completely filling it—each the complementary and the coordinate of the others."

That which is true, beautiful and good, of necessity is complete.



P. S.—At the late Methodist Conference held in Bridgeport, Conn., a correspondent remarks: "The itinerants were everywhere hailed as brethren. The Baptist forgot his devotion to water, and the Congregationalist his clamor for equal rights, the Presbyterian his session and staidness, and the Universalist his opposition to orthodoxy, and all thoughts dwelt sweetly upon Christ and the unity of those who believe in Him. The Redeemer's prayer seemed answered, 'That they may be one in us.'

"There was, however, one fact that marred the symmetry of this delightful Christian union. A single branch of our Protestant Church had for our beloved visitors no official welcome or recognition. While we believe that many individuals of that communion regard with fraternal affection these servants of the Lord, it was sad to see the "canons" of the Church defying them to approach the altar. How long shall these formidable canons bristle so fiercely along the borders of our sister Church? Let us have peace with one another, uniting our enmity against the foe. The Redeemer still pleads "That they may be made perfect in one."

"There was, however, one fact that marred the symmetry of this delightful Christian union. A single branch of our Protestant Church had for our beloved visitors no official welcome or recognition."

Charity is said to be one of the greatest Christian graces. True charity is based upon principle. Truth, therefore, demands that principles be not sacrificed in programmes of fellowship. For men to associate religiously antagonistic in doctrine, is not, strictly speaking, fellowship. The canons of the Apostolic Church do not trifle with Apostolic fellowship. We do not consider the word "Episcopal" as a specialty in assembled congregations. But the true platform of the true Apostolic we deem as essential to the existence of a true Christian unity, which is averse to schism and antagonism.

Let gentlemen of the Protestant world please recognize that, in the language of the late Catholic reformer, "The Church is where the true Apostolic faith is." Reason, as

the gift of God, is the exponent of the sacred oracles. A Christian union, independent of harmony in ideas, feelings, and doctrines, is impossible. Therefore, let Methodists, Congregationalists, Presbyterians, Universalists and Churchmen base themselves upon the Apostolic and establish harmonization in faith as well as practice among the canons, that they may become complete and do good service against error arising from the incomplete.

NOTE.—Cannons which are truly canonical and completely, Apostolically charged, are truly wonderful in the camp and in the field, as partaking of the nature and character of the complete.



LINES ON THE EXISTENCE OF GOD. BY A. R. BEERS.

1. Look ! vast creation round !  
     Look to the starry sky !  
     What proof of God is found !  
     Oh, who can give the lie.
2. If then there is a God,  
     The soul of man will live for aye,  
     'Twill rise above the sod,  
     And dwell in endless day.
3. Would God leave man without a light  
     To grope in darkness and in death ?  
     To have on earth immoral night ?  
     In horror draw his latest breath ?
4. Without one flower from hope to bloom,  
     To shed its odors o'er his tomb ?  
     No ! Christ he is the light,  
     He is the only way.
5. Before Him shades of night  
     Recede and turn to day.  
     Upon the rock O let me stand,  
     Though roaring floods around me rise.

6. If so I do His helping hand  
Will raise me to the skies.  
Vain unbelief, forbear,  
Fight Christ the Lord no more.
7. Oh why should one despair,  
Christ hath good things in store  
For one, for all who will believe,  
And in his blessed precepts live.
8. A phantom do not call that book  
Which all ought to adore ;  
Why after phantoms look ?  
Oh, do not slight it more.
9. Though oft false victory may be gained,  
And carnal nature seem secure,  
Yet truth is sure to rise again ;  
Oh, do not fight it more.
10. Go sheath the false deceitful sword  
And throw it far away.  
And trust in God's most holy word,  
And let His spirit bear the sway.

“Flowers are the alphabet of angels, whereby they write mysterious truths.”

LINES BY MARY JANE CURTIS, OF MUNROE, CONN.

While passing on life's journey  
I spied some \*daisies bright,  
And thought them a fit emblem  
Of children of the light.

I saw them upward gazing  
With tiny wings outspread,  
To me they seemed to whisper,  
Look up, lift up thy head.

From them I learned a secret,  
A lesson the meanwhile,



Which might be taught to others,  
Perchance some downcast child.

I love the blessed flowers  
Created by our God,  
They seem to say, He only  
Hath brought us from the sod.

The modest pretty flowers  
When prized of little worth,  
Increase with me their value,  
Their love sprang with my birth.

I also love the flower  
Of human kind, God made,  
And grieve to see its virtues  
Cast oft into the shade.

I always love the humble,  
The lowly child of God,  
Who bears his trials meekly  
Beneath the chastening rod.

Who climbs the rugged mountain  
Through poverty and woe,  
With aching heart and weary,  
With eyes that tears o'erflow.

The lowly and the humble,  
God loves them best I know,  
But those he loves he chastens,  
The Bible tells me so.

Flowers that are bruised and broken  
Shall never all decay,  
Their fragrance God preserveth  
Unto an endless day.

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\* Innocence is the signification of daisy in the language of flowers.





# Discovery of the Origin of the Devil;

ORIGIN OF EVIL SPIRITUAL BEING;

ORIGIN OF EVIL IN PERSONAL FREE MORAL  
AGENTS, &c., &c.,

Being one of the greatest discoveries since the creation of the world, which, in a moral and theological point of view, throws into the shade the Magnetic Telegraph, Atmospheric Pressure, the Mariner's Compass, and Triangular Measurement of Distance, as matters of common pleasure and trivial importance,

TO WHICH IS ADDED

**THIRTEEN PROPOSITIONS ON THE ORIGIN OF EVIL,  
AS PROPOUNDED TO NINE CLERGYMEN.**

The above Propositions were admitted by six of the nine Clergymen. No CLERGYMAN HAS PROVED THE THIRTEEN PROPOSITIONS FALSE. We defy the world to prove false our thirteen propositions on the Origin of Evil.

The above challenge is given in close proximity to the walls of Yale College.



## FLY PAGE.

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Safety valves, for steam boilers, were invented to prevent explosions ; laughable powers have been considered as designed for the same purpose. We are serious. To the humorous we would say, if there is danger of side-splitting as a preventive, let such persons take a regular gew-haw and then settle down into quiet, and carefully examine our subject. It has been said, a hearty laugh is sometimes a mark of wisdom ; it shakes the cobwebs from a mans brain, and the hypochondria from his ribs.

## PREFACE.

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As introductory to the "Origin of the Devil," we have prefixed the following mottos:

1. There can be no effect without a cause.
2. There can be no fault except from defect.
3. Defect is always a result of the incomplete, as God is the author primarily of all things prospectively in the complete.

4. The term Spirit signifies intelligent principle, or mind in contradistinction to simple animal life, and is equivalent to conscious being.

5. The completeness or incompleteness of spiritual being depends upon the completeness or incompleteness of forming powers through the agency of which spiritual being is formed.

6. An incomplete temple can not answer the ends and designs of a complete edifice; neither can incomplete spiritual development answer the ends and designs of complete being.

7. As God is a fountain of infinite purity and holiness; and as God, according to St. John, created all things; for without Him, there was "not any thing made that was made."

8. And whereas, according to Christ, "a sweet fountain can not bring forth bitter waters, nor a good tree bring forth evil fruit." Evil could not have originated among the creations of God only as a result of incomplete action from incomplete being as a result of incomplete formation.

9. Defective faith appears to be the first fault of created spiritual being. Defective faith is a result of defective reason. Defective reason is a result of defective mind. Defective mind is a result of defective personal intelligence. Defective intelligence is a result of incomplete formed mind, through which and by which error and evil, moral and spiritual, was begotten unto the world of incomplete spiritual being.

10. Angels of light to be so unwise as not to obey and keep their first estates, evinced personal incompleteness in themselves before transgression. Defective character before transgression evinces personal lack as the result of personal incomplete being in wisdom and intelligence. In the correct complete there is no lack, no defect, no fault.

11. Personal ignorance as the result of personal incomplete being is the primal cause of all spiritual deviation from truth and rectitude, as a result of incomplete personal being.

12. As God is the author of all things, and as God is perfect, complete and holy, and the streams flowing from him in completion are pure and holy; in the complete creations of God there can be no lack, no defect, and no fault. Otherwise God as a creator, is defective and incomplete; for, according to Christ, a sweet fountain can not bring forth bitter waters, nor a good tree bring forth evil fruit, Angelic or Adamic; consequently, complete being could not become evil, nor produced bitter, or evil fruit.

13. Incomplete condition among the works of God therefore is the cause of error and evil among them; and more especially so as it regards error and evil among finite, personal, spiritual, free, moral agents. The incomplete condition of architecture in process of formation in justice could not be chargeable to an architect from design or intention, nor the unavoidable accidents and evils arising from the incomplete formation of a temple in the interior of the commencement and completion of a temple, can be chargeable to an architect as his fault.

14. Whereas the plot and plan of God's creations in completion are pure and perfect, as a complete architect. Error and evil can exist among them only in the interior of their commencement and completion. See the thirteen propositions on the origin of evil in Appendix.

#### NOTE.

Our ideas and discoveries are original, and personally intuitive, and wrought out in the tabernacles and temples of personal thought, and not catered as the productions of other minds. I am no plagiarist, but in thought purely original; for which I crave the patience and kind regard of a generous enlightened reader. He that giveth a cup of cold water in the name of a disciple shall not lose his reward.



## DISCOVERY

OF THE

# ORIGIN OF THE DEVIL.

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As explanatory of the "Origin of the Devil," we would simply state that we have noted our ideas in full for the sake of being concise in argument, and also as an evidence of what we declare. On which account should we be less interesting in declamation? Our apology is a desire to be concise, which, in close argument, is of more importance than graceful oratory.

Our ideas have been taken, as sometimes marksmen take ducks "on the wing," for which should uncouthness seem to appear, the reader may attribute it to the above cause.

It is stated that Pope made an improvement upon Homer in one of Homer's most classic descriptions of the embellishment of the shield of Achilles by Vulcan. We claim to have made an improvement on Pope on the same passage, given in so by all who have passed judgment on our version, which as a fact entitles us to some credit as a composer.

The question may be asked of what use is a knowledge of the Origin of the Devil.

The answer is should the information thus gained be made available to prevent evil spiritual increase, much good may result from such disclosure.

The above views taken into consideration, stimulates us to proceed with our disclosures, on the origin of his Satanic Majesty, or the origin of the Devil.

As a standpoint of argument, we would distinctly state that existence implies action. And also that correct complete being is essential to correct complete action. The above facts present two truthful, metaphysical axioms before the public, which are as follows : There can be no fault except from defect, and no defect except from fault. In view of the above facts it is plain that defect and fault is a result of the incomplete.

The definition of the word Devil is a compound word, according to Mr. Owen, of "*di*" and "*all*," "*di*" signifying negative, and "*all*" signifying "*light*." So says Noah Webster.

In Christian Theology, Devil signifies an evil spirit or fallen angel.

The definition of Mr. Owen is significant when the origin of evil is taken into account in a philosophic manner.

All life from God is derived through negative and positive agents. Correct, complete, unfolded life, derived through complete, positive substance and through complete negative, and complete positive action is the sum total of correct, complete formed being.

Incomplete being ungoverned by complete forming powers may well be considered the incomplete fountain from whence flows all that is evil and base. Hence Devil-being received its origin originally from error derived through incomplete being as a result of error of action through incomplete formed powers, which met the Creator of the Universe at the threshold of incomplete finite spiritual being, as an ill-begotten opposing power to complete orderly action, as it regards complete finite spiritual being. Thus Devil-being was begotten as disordered action arising in free agents out

of incomplete being from lack of complete intelligence and complete moral power.

From the above facts a shrewd mind may form a conjecture of the entire thread of our arguments.

That there is evil being, must be admitted by all reflecting minds, the nature and origin of which has been a subject of dispute in every age of the world, either as a serpent, a devil, or as a fallen angel, or as a result of incomplete personal being, consequent upon disordered action arising from incomplete developed powers.

Devil-being originally arose or received birth from a lack of personal intelligence in the line of obedience, and correct complete self-government in free moral agents. The above named causes, logically examined, give a discoverable, true, rational, metaphysical, philosophical and scientific view of the origin of the Devil.

In full view of the august subject before us, the question arises, is it possible for perfect, complete, rational intelligence to err?

The answer to the above question, as a matter of reasonable investigation, must be No! No! Otherwise, perfect, complete, rational, reasonable intelligence is not complete and perfect, which to admit would be a contradiction in terms.

Is it possible for perfect, complete, spiritual beings to err? From the reasons given above the answer must be No!

If correct, complete, spiritual being cannot err, all error of spiritual beings must be a result of incomplete spiritual being.

The above principles are applicable to all error of spiritual being as well as rectitude of the same.

The above facts being the case, Angels of Light to forfeit their first estates, must be personally incomplete in personal intelligent and moral powers as free agents



before their fall, or else they could not have erred and fell.

The question may be asked what was the first overt act committed by Angels? The answer may be disobedience. But what was the cause of disobedience? The answer may be pride. But from whence came pride in Angels that fell? The answer may be, because Angels of Light desired to be equal or above God. But from whence did Angels of Light get a desire to be equal to or above God? Or to be what in the nature of things was impossible for them to be? The only answer to the last question is, Angels of Light to seek to be what in the nature of things they could not be, evinced incomplete personal being as free agents in form of consummate foolishness, ignorance and incomplete being.

Hence incomplete personal being in Angels of Light was the cause of the fall of Angels of Light, if Angels of Light ever fell; and also the cause of the Origin of the Devil.

The above principles are deducable from the unchangeable laws of cause and effect.

No principle, power, being or thing, in unfinished state, can answer the ends or designs of the complete.

Obedience was required of the Angels that kept not their first estates, why did they not obey as created creatures of God? The only answer that can be given is because they were personally incomplete in personal development. No principle, power, being or thing in incomplete formation can answer the ends and designs of the complete. No power, principle or thing, in correct complete formation, can incorrectly incompletely act.

As the ground of incontestable argument, on the Origin of the Devil, we have propounded nine propositions, which in argument are incontrovertible, based upon metaphysical, philosophical science, which are as follows:

1. Perfection can not err ; otherwise, perfection is not perfect.

2. Perfection exists only in the complete.

3. There can be no fault except from defect.

4. There can be no defect except from fault in the universe of God.

5. Defect and fault is the result of the incomplete.

6. That which hath no existence except in form of lack of complete being, as a result of incomplete being, creating causes, are not responsible for, only from necessity, and not from design.

7. Unintentional defect as a result of incomplete being is the original cause of all primal error and primal evil ; and also the primal cause of the fall of Angels of Light, if angels ever fell, and also the cause of the Origin of the Devil.

God is the author of the plot and plan of all complete, veritable being in the universe, in which, in completion and consummation, no fault, no error can exist. Original evil therefore has no real author as a principle of intelligence from intention and design. Hence Devil as the primal cause of evil is illegitimate whom no one owns only as a result of incomplete forming powers.

Proper spiritual enlightenment to insure correct finite spiritual free action is a result of knowledge and reason personally acquired, to be personally possessed by free agents, God furnishing the means.

Without knowledge and reason there can be no true spiritual personal enlightenment as it regards duty an obligation, in which case simple commands, simply as such, without reason as a pledge of their truthfulness, do not appear binding upon free agents by free agents, no matter from what source such commands may originate.

Hence beings to reasonably obey God, must reasonably recognize the truthfulness of the commands of

God, as a matter of reasonable experience, which must be a work of correctly acquired knowledge, as a matter of correct complete experience.

Whereas intelligence cannot exist in finite form until acquired, and whereas intelligence to be possessed by finite beings requires time and periods for acquisition, finite intelligence must exist in various stages of development before it arrives at a period of completion and perfection sufficient to be capable of judging between false and truthful commands. From the above facts incomplete mind proves itself defective and liable to error of judgment, more especially in case of incomplete experience on any given fact, whether it be a belief in God, or truthfulness as it regards the nature and commands of God.

From the above facts incomplete mind proves itself defective and liable to error of action, more especially in incomplete experience in knowledge and wisdom, which must have been the case in the fall of angels of light, if angels ever fell.

As a necessity, spirits must act, and correct complete spiritual intelligence is essential to correct complete spiritual action.

All finite knowledge is acquired, hence a period must have existed in which primarily angelic created beings were fools without intelligence, but notwithstanding, possessed of faculties capable of becoming wise. From the above facts, lack from defect arising from incomplete being is connected with the cause of all defect or fault in the universe.

Personal lack in angels of light was the cause of the fall of angels, if angels ever fell. For to be minus in steadfastness is a result of lack of complete being in wisdom and intelligence.

In the complete there is no lack, defect, or fault; and what did angels lack if angels ever fell? The answer is—they lacked completeness in personal powers, being incomplete in personal wisdom, personal correct knowl-



edge, and correct complete experience, which God could not provide for them farther than create the means whereby they, by dint of their own personal forming powers, of necessity, were obliged to develop as free moral agents, and correctly produce in themselves by obedience, by rectitude of personal being, by which, as free agents, they come short of, and fell, as their history proves, from defect and from incomplete personal powers.

We think the case is plain that the first movement in the production of primal devil action in created spiritual beings was a result of personal incomplete being in intelligence as a result of foolish ignorance, or else the first movement in the production of personal unuprightness was a result of design. If evil willful unupright design existed before the first unupright act was committed by finite spiritual beings, unupright character existed in free agents before unupright acts were committed by them, which, as an unavoidable necessity, would be chargeable to their Creator, and not to them.

From the above facts there appears to be two dilemmas, as it regards devil-being, or unupright spiritual being. One horn of the dilemma makes its origin the work of the Creator, the other horn makes it the incomplete work of an incomplete developed creature through incomplete design.

From the above facts finite spiritual delinquency must be chargeable to defect from the Creator, or from defect from the creature.

This first proposition is not tenable, as God the Creator is infinite in wisdom and intelligence.

The last proposition therefore must be the real cause of devil-being created in angelic free agents, as a result of incomplete personal formed being, through which and by which devil-being was begotten as a result of the personal incomplete in primal life.

From the above we discover how error and devil-being sprang out of primal life in every department of nature in our present evil world, material as well as spiritual, as the result of incomplete formed beings.

Hence complete personal upright beings among the works of God, in accordance to his complete plan and design, did not and could not exist in primal material and spiritual creations completely developed, but of necessity must be delayed until completion crowns the works of God in the fullness of time. Hence complete personal upright being as embraced in the complete plan and design of God, did not, and could not exist in primal incomplete creation, only as prospectively in contemplation of end and design as a work of the fullness of time.

From the above facts complete finite being among finite beings as free agents in complete personal uprightness cannot be fully enjoyed until the fullness of time, through the great complete eternal word. The upright prospective formation of spiritual beings as complete creatures of God, originally consists in plan and design, as a work of the fullness of time, which requires the fullness of time to accomplish. Hence in personal character, created spiritual free agents in their first creation are not, strictly speaking, created personally upright, only prospectively on the account of incomplete developed beings; complete developed powers being necessary for the possibility of the attainment of complete personal uprightness, as created perfect moral agents of God. Personal intelligent being in uprightness is a product of personal finite acquisition, God furnishing the means. Spiritual personal free moral agents in lack of correct, complete personal developement, must lack complete personal uprightness, which must be the case with angels before their fall, through which devil-being was begotten.

Independent of personal correct complete knowledge as personal means, of correct complete choice, no correct personal upright judgment can be possessed by spiritual free moral agents in complete upright certainty of correct upright choice in judgment by which to distinguish truth from error, or good from evil in council, or loyal or unloyal commands.

Mother Eve, in lack of complete personal uprightness in intelligence disobeyed the stern truthful upright commands of her Creator, and believed the plausible fraudulent serpent as a result of personal defect, and consequent personal lack of complete being. No incomplete spiritual being as yet, ever possessed the image of God only prospectively. No spiritual being in complete personal uprightness ever possessed the image of God, and then afterwards lost it. Devil is a result of incomplete being ; spontaneous nature, not called to order by complete correct intelligence and wisdom, in form of correct complete governing powers, is more or less disorderly. Disorderly action in nature is a product of natural spontaneous powers, not called to order ; hence personal correct complete mind is essential to complete action, in a moral personal point of view. Personal correct moral powers are essential to rectitude of personal moral character and correct obedience to correct loyal law.

The creation or formation of correct moral powers, in conformity to divine law, individually in a free moral agent, must of necessity originate in and through a free agent, God furnishing the means which cannot be fully realized individually, until correctly, completely, individually developed, which requires time and correct personal forming powers of mind to accomplish. Hence correct personal forming powers of mind are essential to produce correct personal mind as a basis for the creation of correct personal moral and spiritual being.



The spontaneous forming powes of nature require a screening, and a proper personal selection for correct complete personal formation of moral personal powers in spiritual obedience to God, God furnishing the means which finite personal experience in complete developement can appreciate and set in order in rectitude.

The intelligent principles of rectitude in mind must be correctly formed and correctly developed, that mind may be capable of developing complete true moral power, in obedience to God, and in harmony with his laws. Correct, complete forming powers of mind are essential to beget complete mind, and correct complete moral power in correct complete obedience to the laws of God in intelligent moral creatures.

Devils and devil-being originate from incomplete formed powers in complex action not called to order through wisdom and complete intelligence.

We think we have demonstrated that devils and deviltry consists in incomplete being, in form of error of action from incomplete powers, which we proposed to do ; and have we not redeemed our pledge ?

God is the author of all veritable life ; devil-being as a result of incorrect action from defective development is an agent of destruction, existing from defect, and lack, not from original design from any complete orderly cause, except as an unavoidable result of new spiritual creations of new formed being until complete. Neither God, angels or men are accountable for devil-being from any real design. No power fathers devil only as a result of lack of the complete, and error arising therefrom, which puts on form and shape in the language of Pollock, as a thing which is, and yet is not ; which real complete being does not and cannot own.

Complete angelic beings cannot change to devil ; or else heaven is liable at any time in eternity to change inmates. If correct complete angelic beings can change themselves to devils, God from some untoward cause,

may lose his title as sovereign of the universe and become a fallen being. Infallibility exists only in the complete.

Freedom of action in finite moral beings springs from the spontaneous gushings of the powers of sense which to be subdued to rectitude requires bounds and barriers, proper restraint and a proper setting in order; under proper complete control, which in personal moral free agents, requires correct complete mind and correct complete wisdom, to be possessed of correct complete personal government, which angels of light to become devils must lack, as a result of incomplete angelic being.

Incomplete forming powers from lack as a result of incomplete being, were the creators of the devil, whom real complete legitimate being does not and cannot father.

Incomplete powers and incomplete complex being are obliged to father the origin of the devil. For incorrect, incomplete formed being can never answer the ends and designs of the complete. Incompletion and the devil exists only in error, engendered from incomplete complex action, through incomplete defective formation which consists in a false condition or state of primal, simple elements, which simple elements are correct and pure in their simple state.

God is in the fullness of time to overcome the devil through complete orderly formation in consummation, notwithstanding the powers of incomplete spiritual being may for a limited period resist the most high. Angels to forfeit their first estates in heaven were personally fools for so doing. If they were personally fools for so doing, they must have been personally defective before their forfeiture, in lack of correct complete wisdom and correct complete intelligence, which had they possessed, they would not have disobeyed nor erred. Therefore the fall of angels of light, if angels ever fell, was a result of personal incomplete being in wisdom and intelligence. Hence ex-

perience in intelligence is equivalent to correct mind, (unless previously an evil moral bias exists,) which is made available as matter of fact, through correct complete sensuous faculties, and correct complete reasoning powers of mind in connection with correct complete formal and correct complete informal agents.

The above principles are the only true foundations of true philosophy and true science as a positive test of the rectitude of human knowledge as a matter of correct experience. For concomitant unavoidable unupright results springing out of the formation of complex being not called to order, through the agency of complete complex powers in form of complete personal intelligence and complete personal spiritual wisdom. God hath provided the remedy in the establishment of a Sonship and incarnation of Christ before the creation of the world, who in his person embodies a complete humanity in complete complex uprightness, according to the complete plan and design of God's original complete mind, as it regards the complete formation of man as a universal panacea for defects arising from incomplete formed spiritual being, and also for the errors and evils arising therefrom, which in the fullness of time is to subdue all things to God—and God to become all and in all; at which period devil-being will be overcome and destroyed. Correct complete personal being cannot change itself to evil, otherwise it is not complete and perfect. Complete being only is in complete harmony with rectitude. Incomplete being begets error and evil. Temptation has no power of evil over correct complete intelligence not previously biassed to evil, otherwise correct complete being is not correct and complete. The above arguments are deemed incontrovertible. That fallen beings before their fall were not complete personally in wisdom and intelligence; the account of their fall is ample testimony.



In the personal complete there is no possibility of change of character.

The province of philosophy is to propound. The province of science is to corroborate as matters of fact. Principles and things require to be propounded to be proved ; through which are developed the channels of true science. Hence the establishment of true science based upon true philosophy is the ground work of true investigation and true experience.

The summing up of our incontrovertible argument on the origin of devil-being, is simply as follows : devil-being is a result of error from lack, arising out of the incomplete. That which is correctly complete cannot beget defect, nor rectitude beget error. All character in compound being is a result of combining powers, which if orderly and correct when complete produce correct complete results.

We think that we have proved that devil-being arises out of mistake, error and misplacement in developing powers, growing out of incomplete angelic being ; at all events the caricatures commonly given of the devil are such as above named. Of parts and pieces of different animal forms disjointed from proper places in correct animal economy, which in proper place upon the animals to which they belong, are useful and good. A cloven foot looks well on an ox, but ill attached to the leg of a man. Horns are proper for neat cattle, but for higher orders of beings in likeness of men, horns are preposterous and absurd. Proper place and a proper occupation of place is a mark of the complete. Fools make mistakes, and misplace principles and things. Complete wise beings never.

Completeness as wisdom, "is the brightness of the everlasting light, the unspotted mirror of God, and the image of his goodness." Let angels catch the thrilling sound.

Complete glorified spirits stand before God as angel and archangel, their probationary state having ended, and verged into the complete, while in incomplete background stand incomplete defective angelic beings masked in the habiliments of defective devil-being, not having verged into the complete.

Christian Churches have multiplied and divided in incomplete form since the days of the Apostles, "*ad-infinatum*," and scuttle-fish-like separated into a thousand forms of doctrine and worship. Notwithstanding, the great fundamental principles of true religion are unalterable and always the same in every age of the world as a matter of correct, complete, human, physical, mental, moral and spiritual being, as embraced in Christ. Hence the church of the completion is the church of churches in the kingdom of God, founded by Christ and his apostles and prophets, which in the fullness of time is to be established in completion upon the earth.

The above principles are the only basis of a true Christian union for the present day. This moment, as it were, rivers of human blood are flowing, and there is a human cry, which, were it accumulated upon one living head, its sound would outvie the sound of the tempest. If the cry of an incomplete humanity cannot be redressed, let my name be blotted from the book of the universe. The genius of a complete humanity is this moment pleading before God, (with form covered with stripes and hair clotted with blood from the piercing points of a crown of thorns,) in benevolence pleading not for self but rather for an incomplete humanity, the cause of all human woes. 'And will God refuse to hear such pleading? Forbid it, God of heaven! and send speedy relief by the establishment of complete forming powers for mankind. For the creation of correct, complete physical; correct complete intel-

lectual ; correct complete moral ; and correct complete spiritual being among men.

The receipt which we promised to give for the production of correct complete human finite spiritual being consists in the observance of a complete human hygeine, Physical, Mental, Moral and Spiritual, according to the complete laws of God for the complete creation and complete action of finite human spiritual being-

Kings and potentates of the earth receive homage of their subjects. We propose three cheers to the God of a prospective complete universe. Any one second that motion ? Let the seconder act as prompter to three cheers to the God of the complete.

Perhaps our readers at present may be in Quaker-like mood in similitude after the order of that described by Thompson in his inimitable hymn to the Creator of the seasons, in which he invokes expressive silence to muse the praises of the architect of all things. Human hearts that are truthful and complete, silent or vocal, offer constant praises to the God of the complete.



## APPENDIX.

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The daughter of completion is the daughter of the skies; the fairest among ten thousand, and the one altogether lovely. Let her kiss me with the kiss of her mouth for her love is better than wine. She dwelleth among the lillies of paradise. God is her father; Her presence is the support of kingdoms and states, and her crown is a crown of glory and honor. Her sceptre is a sceptre of righteousness; for in rectitude and justice and judgment she beareth rule. Her kingdom is an everlasting kingdom, and to her dominion there is no end, and in her hands are length of days; therefore the angels of God love her. Blessed be the God of the complete.

The genius of a complete humanity is hovering over the world in ardent desire for the complete correct developement of man's physical, mental, moral and spiritual nature, soliciting volunteers for the above cause.

Those who are truthful and give of their time and substance for the above object, in the language of the Prophet Daniel assist in turning many to righteousness, and shall shine like the stars in the firmament forever and ever. When in the language of Shakspeare the cloud-cap't towers and gorgeous palaces and solemn temples of earth have passed away, and not a fragment of their wreck remains behind.

It is impossible to delineate the entire rounded periods of a complete prospective universe in one short essay; notwithstanding we have broached the subject and done all we could for the above object.

We are believers in an infinite as well as an incarnate word; as a foundation upon which the incarnate word is based as a law for correct, truthful, finite spiritual developement, based upon infinite wisdom and infinite intelligence.

As an appendage to our essay on the origin of the devil, we have inserted thirteen propositions on the origin of evil as propounded to nine clergymen, Episcopal, Methodist, Baptist, and Congregational ; six of which admitted in full the thirteen propositions as contained in our Appendix.

True ideas are sentinels designed by the God of nature to man ; the forts, arsenals and citadels of human intellectual and moral thought, by which to develop and protect correct human sensuous faculties, and correct spiritual life in man.

The fortifications of completionists in complete ideas are double-terraced, iron clad, shot and shell proof, armed with rifled cannon, loaded to the muzzle with shell and pointed shot, officered by a trusty band of noble veterans ; lovers of loyalty and duty, harmony and order, both in the camp and in the field battling for truth and right, and the overthrow of error arising from incomplete human development in every form and shape. Correct complete human development, occupying proper place, and holding proper office in human life, and all is well.

The forts and citidels of human ideas, incorrectly, incompletely formed, are officered and manned by an incomplete defective crew.

We teach, once in complete grace, never afterwards out of grace. How does the above doctrine agree with predestination and decrees ? Suppose the Theological Professors of Yale College try their guns at our target, or give us a diploma or a broadside.

Humanity as it regards mind, moral and spiritual development under present mental, moral and spiritual tactics—dealt out through the catechisms of ten thousand creeds, (while the eternal principles of true religion are one,) beget feuds and antagonistic action in the realms of human, moral and spiritual being.

Humanity correctly, completely formed, and correctly completely informed, and fortified through the agency of correct, complete ideas, as agents of correct, complete human development for the production of correct human will in sensuous conscientious human life needs no reform, but tallies with the laws of correct human being, acceptable to God, and useful to man.

Experience, reason and faith are essential to the attainment of all reliable evidence of matters of fact.

"The doctrine which cannot stand the test of rational investigation cannot be true." Dr. A. Clark.

The preamble propounded to nine clergymen on the origin of evil is as follows:

As divines and teachers of the people, and dispensers of information to those who sincerely desire truth, your opinion is solicited, and answer desired to the following questions, embraced in thirteen propositions which are as follows:

1. Space and eternal uncreated existence are essential to the production of finite being from the infinite.
2. God is the author of all created things, "all things were made by him, and without him there was not any thing made that was made," John.
3. In the universe there is no effect without a cause.
4. Impossibilities cannot be performed by God.
5. God cannot lie.
6. God cannot complete a work until a work is finished.
7. A good tree cannot bring forth evil fruit.
8. A sweet fountain cannot bring forth bitter waters.
9. From unavoidable necessity a work is incomplete until it is finished.
10. Incomplete formations are defective until completed.
11. Defective formations (more or less) are liable to error of action.
12. Error of action always arises from defection.
13. Error of action is the origin of evil.

Names of Clergymen who gave an affirmative answer to our thirteen propositions on the origin of evil.

Rev. Mr. Weston, Stratford, Ct. Rev. Mr. Faulkner, Bridgeport, Ct. Rev. Mr. Lord, Bridgeport, Ct. Rev. Mr. Hinsdale, Bridgeport, Ct. Rev. Mr. Smith, East Bridgeport, Ct. Rev. Mr. Graves, of Fair Haven.

Dr. Bacon, Professor of Theology in Yale College, in a private interview with the author, gave his verbal assent to the truthfulness of our thirteen propositions on the origin of evil.

Dr. Patton, Professor of Divinity has also given his assent verbally to our thirteen propositions on the origin of evil.



Our views, as truthful, on the decrees and foreordinations of God, have been admitted by Dr. Bacon, Professor of Theology in Yale College, which are as follows ; before the birth of time, infinite wisdom in decreeing to create, decreed the existence of evil, only as an unavoidable concomitant, attendant of new creations in the process of formation, until complete ; otherwise, God as a holy being could not create, for new creations in partial formation, could not answer the ends and designs of complete being, until complete ; hence, in the interim of incomplete being, error and evil was, and is, engendered among the works of God. The above views on the decrees and foreordinations of God, no Evangelical Churches in truth, can deny.

To make the heart truly happy, truthful emotions are necessary, as a basis of truthful experience, based upon truthful principles, in contradistinction to vague emotions of imaginative character. Truthful emotions, based upon true, intellectual, moral and spiritual principles, are acceptable to God, and pleasing to man.

When the material and spiritual temple in creation is completed, the scaffolding and rubbish will be removed, and the New Jerusalem be revealed in transcendant beauty to behold

With gates of pearl, and streets of gold,  
As seen by faith by Seers of old.

Sons and daughters of earth, seek a correct, complete creation, physical, mental, moral and spiritual, Christ hath opened the way ; receive Christ's spirit and follow his example. Be conscientious in such matters ; the angels of God beckon you onward.

Organize ! Organize ! and unfold the complete banner of complete life, on which is inscribed, as it floats in the breezes of heaven, correct, complete creation is a product of correct, complete causation, as a result of correct, complete, forming powers, now and forever, by which success in life is sure.

#### HYMN ON COMPLETION.

No blood-stained traces mar the blameless way,  
March on, hurrah, ! hurrah !

Hurrah ! success is sure, march on, hurrah ! hurrah !  
March on to victory.

Hurrah ! hurrah ! hurrah ! march on, march on,  
Hurrah ! hurrah ! hurrah !

By pure complete powers, the victory is ours,  
March on, hurrah ! hurrah !

Once in motion, keep in motion,  
March on, hurrah ! hurrah !

Till perfection, through completion,  
By mortals be attained.

And incompletion cease in name,  
Hurrah ! hurrah ' hurrah !

Complete in perfect powers, and heaven will be ours,  
March on, hurrah ! hurrah !

## PHRENOLOGICAL CHARACTER OF THE AUTHOR,

BY

FOWLER'S PHRENOLOGIST.

“His intellect acts with a kind of intuitive perception. A readiness of decision, which does not stop to go through a formal argument, or process of reasoning ; he takes the facts into consideration, and comes to a kind of impulsive judgment, and that judgment is generally correct. It does him but little good to re-write or re-consider a subject. He hits the nail on the head the first time. He is a natural critic, detecting the flaws as well as the resemblances pertaining to subjects and things ; loves the truth—loves justice—industrious—practical, affectionate and straight forward. CIRCUMFERENCE OF CRANIUM, 22 inches.

ABEL R. BEERS,

Dwight Building.

NEW HAVEN, JUNE 21, 1870.













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